BUDDHIST AVADĀNAS

(SOCIO-POLITICAL ECONOMIC AND CULTURAL STUDY)

DR. SHARMISTHA SHARMA

Eastern Book Linkers

DELHI :: (INDIA)

Published by :
EASTERN BOOK LINKERS
5825, New Chandrawal, Jawahar Nagar, Delhi-110007

First Edition : July, 198[illegible]

Price : Rs. 120.00

Published by Eastern Book Linkers, 5825, New Chandrawal, Jawahar Nagar, Delhi-110007 and Printed by (Sham Printing Agency), Amar Printing Press 8/25, Vijay Nagar Delhi-110009

TO

THE MEMORY OF MY

MOTHER

SMT. RAMASRINGARI PANDEY

AND FATHER

SHRI BALRAM PANDEY

PREFACE

The word 'avadāna' has been used in various senses both in non-Buddhist and Buddhist traditions. Mostly it denotes illustrious action. With the Buddhists it is the name of a particular type of literature which narrates the stories pertaining to the illustrious actions of either the Buddha or any of his followers. Most of these stories were drawn from folklore and legends. This type of literature does not belong to the higher religious literature of Buddhism as it does not contain some deep philosophical views. Its main purpose seems to be the depiction of moral principles through interesting stories. It aimed at preaching the good law of Buddhism to the common people by presenting before them the main facets of Buddhism through the medium of interesting and edifying stories. This type of literature was important for its excellent propaganda material. Different motifs and symbols have been employed to achieve this end.

Although many scholars have written about these Buddhist Avadānas, their writings do not embrace all the aspects of the Avadānas. Scholars like M. Winternitz, B.C. Law, A.C. Banerjee have primarily discussed about its literary and historical aspects. Others like Cowell and Neil, J. S. Speyer, Feer and P.L. Vaidya are mainly concerned with the textual aspects of the Avadānas. Attempts have also been made to construct the image of social, political, economic and cultural life as depicted in the Avadānas. In this category of writers the name of Professor K.A. Nilakantha Shastri is note-worthy. But a systematic and complete treatment of all the aspects, connected with the Avadānas, has not yet been placed before the scholarly world. Since all the studies of the Avadānas made so far, are fragmentary, a synoptic approach is called for. Here an attempt has been made to view the Avadānas in

the broader perspective. Care has been taken to preserve the Buddhistic flavour in it.

The arrangement of the work has been made under a comprehensive scheme of four parts. The first part deals with a general introduction of the Avadānas. The second part presents an elaborate treatment of social, political, economic and cultural life along with history as depicted in the Avadānas. The third part reveals the facts about the philosophical ideas and religious life, the fourth and the last part give a brief comparative study of some of the Avadānas. An exhaustive Bibliography and Index have been added at the close.

Some Printer's devils have crept in at a few unguarded and unmindful points. I feel apologetic for the same.

I am under a special debt of Professor R.C. Pandeya, Department of Philosophy, Delhi University, whose blessings I always seek. Grateful acknowledgement is made to him. I am thankful to Dr. B Jinanand, formerly, Head, Department of Buddhist Studies, Delhi University, who always helped me in all possible ways. I feel indebted to my brother Dr. Kamlesh Dutt Pandey, who has always taken interest in my work. I desire to acknowledge my obligation to Shri Shamlal Malhotra, Proprietor, Eastern Book Linkers, Delhi-7 for printing and publishing this book Lastly, and above all, I must thank my husband Professor Rajnish Prakash, Delhi College of Engineering, Delhi, for his encouragement and help.

April, 1985

Dr. (Mrs.) SHARMISTHA SHARMA
Department of Sanskrit
Vivekanand Mahila College
Delhi University
Delhi

CONTENTS

AVADĀNA LITERATURE— A GENERAL INTRODUCTION

Meaning of the word Avadāna :—

The word Avadāna is much used in the Sanskrit literature. Right from the Vedic literature it has been used at different places with different shades of meanings. In the *Śatapatha Brāhmaṇa*[1] it is used in the sense of a sacrificial thing. It is further mentioned that the gods get pleased when 'Avadāna' is presented to them. In Kātyāyana's *Śrauta-Sūtra*[2] this word is applied for the portions of the havis offered to the deities. In the *Śrauta-Koṣa*[3] it is used in the sense of an act which makes one free from all the four debts i.e. Deva-Ṛṇa, Ṛṣi-Ṛṇa, pitṛ-*Ṛ*ṇa and Manuṣya-Ṛṇa.

In the *Rāmāyaṇa* the word 'Apadāna'[4] occurs so many times for illustrious or heroic deeds.[5]

In the Raghuvaṁśa of Kālidāsa the word 'avadāna' occurs thus :—

---

1. *Śatapatha Brāhmaṇa.* 1.7.2 6. अथ यदग्नौ जुहोति तदेनास्तदवदयते तस्मात् यत् किं चाग्नौ जुह्वति तदवदानं नाम ।
2. *Kātyāyana Śrauta-Sūtra,* 1.9. 'पुरोडाशचर्वादेर्मध्यप्रदेशादेकमङ्गुष्ठपर्वमात्रं तिरश्चीनमवदानमवद्यति' ।
3. *Śrauta-Kośa.* p. 762. अथातोऽवदानकल्पः । चतुरुन्नयति चतुरवत्तं भवतीति ।
4. *Amarakośa.* अपदानमित्यपि पाठः ।
5. *Rāmāyaṇa*—Ayodhyā Kāṇḍa.

   ततस्तु स्तुवतां तेषां सूतानां पाणिवादकाः ।
   अपदानान्युदाहृत्य पाणिवादानवादयन् ॥ ६५.४
   बलवन्तश्च कच्चित्ते मुख्या युद्धविशारदाः ।
   दृष्टापदाना विक्रान्तास्त्वया सत्कृत्य मानिताः ॥१००,३२

   At both these places अपदान means heroism. cf. Dic. Apte.

नैऋतघ्नमथ मन्त्रवन्मुनेः प्रापदस्त्रमवदानतोषितात् ।
ज्योतिरिन्धननिपाति भास्करात्सूर्यकान्त इव ताडकान्तकः ॥११।२१

(Viśvāmitra, pleased with the heroic deed[1] of Rāma, presented to him a supernatural weapon.)

In the Kirātārjunīyam of Bhāravi, the following stanza occurs :—

वीर्यावदानेषु कृतावमर्षस्तन्वन्नभूतामिव सम्प्रतीतिम् ।
कुर्वन्प्रयामक्षयमायतीनामर्कत्विषामह्न इवावशेषः ॥ ३.४३

(Draupadī says to Arjuna that just as the later part of a day abolishes the rays of the Sun, in the same way this insult, which is done to me by the Kauravas, is also enough to destroy all the heroic deeds done by you in your earlier part of life).

Here the thing to be noted is the use of the word 'avadāna' for heroic deed. Mallinātha, comments upon the meaning of this word :—

वीर्याण्येवावदानानि.

In the *Naiṣadhīya carita* of Śrī Harṣa this word 'Avadāna' occurs thus :—

वैवस्वतोऽपि स्वत एव देव-
स्तुष्टस्तमाचष्ट धराधिराजम् ।
वरप्रदानाय तवावदानै-
श्चिरं मदीया रसनोद्धुरेयम् । १४.७६

(Pleased Vivasvān says to Nala, 'Because of your noble deeds (अवदानैः) my tongue is eager to bless you with a boon".

Here it is used for noble deed.

Thus this word, though, is very much used, yet, I think, is one of the most ambiguous words. Much ink is split on the subject as to what the exact meaning of the word avadāna is, but no definite conclusion has been arrived at so far. Different scholars have given different meanings of the word. Before arriving at any particular conclusion let us have brief substances of the ideas expressed by different scholars about the meaning of the word 'avadāna'.

---

1. पराक्रमोऽवदानं स्यात्' इति भागुरिः ।

Max Muller, an authority on Vedic literature, observes in his translation of the Dhammapada that the word 'avadāna' is derived from *ava+dai*, a legend. Originally a pure and virtuous act, afterwards a sacred story, and possibly a story, the hearing of which purifies the mind.

Winternitz has explained that the meaning of the word "avadāna' is a note-worthy deed. Sometimes in a bad sense, but generally in the good sense of 'a heroic deed' 'a feat'; with the Buddhists a religious moral feat and then also the 'story of a note-worthy deed or feat."

Feer, in his French translation of the Avadāna-Śataka, writes that 'avadāna' is an instruction which shows by facts the link which exists between an act and its inevitable consequences.

In the preface to the Avadāna-Śataka, edited by J.S. Speyer, it is mentioned that outside the Buddhist world the Sanskrit word avadāna is used for illustrious actions or feats The editor further observes : 'An Avadāna (Apadāna) is in proper sense something cut off; something selected'. The editor further quotes Hodgson, who gave a definition of the word Avadāna that it treats "of the fruit of actions or moral law of Mundane existence".[1]

J.J. Jones held, "An avadāna is a tale in which the heroism or other virtue of a living character is explained by the Buddha as the result of a good deed performed in a previous existence "[2]

The etymology of the word अवदान is अव+दान. The prefix अव creates so many linguistic nuances. To give some illustrations अव as a prefix to verbs expresses determination (अव धृ), purification (अवदात), support (अवलम्ब), well-known (अवगीत), lustre (अवभास) and virtuous or glorious (अवदान). Thus we see that अव as a prefix generally means good, noble, illustrious or glorious. 'Dāna' is derived from the root 'Dā' meaning thereby the act of donating or giving, The act of donating is considered an act quite virtuous. Thus the compound 'avadāna' means

1. Speyer, J.S. (Ed.) *Avadāna-Śataka*. p. I
2. Jones, J.J. (Tr.) *Mahāvastu* Vol. I. p. XIV

good, noble, illustrious or heroic act.[1]

A Section of Buddhist literature is called 'Avadāna'[2] because it deals with the tales pertaining to the noble deeds either of the Buddha or any of his disciples.[3] These tales do

---

1. cf. K. Takahata (Ed.) *Ratnamālāvadāna* P. XXIV-"The central idea of the avadāna literature is Cittaprasāda or spiritual cleansing and what is inseparable from this is practice of dāna or charity. Meeting Buddha, one performs various kinds of alms-giving and offerings, and thus obtaining purification and joy of mind avoids falling into evil destinies and attains final enlightenment. Avadāna is the explanation of this Karma in reference to previous and later existences and the practice of dāna is dealt with in most of the stories. The avadānas dealing with Mātsarya (avarice) merely stress the wickedness of it as opposed to the virtue of alms-giving. As the concluding words to many of the tales in Avadāna-Śataka we find the following words of the Buddha : Ayaṁ asya deyadharmo yo mamāntike cittaprasāda iti (Such is one's gift which expresses the purity of his mind towards me), (Avadāna-Śataka pp. 7,12,2',27,35,40.46,53,62, 128,135,143,147,152,157,162 etc.). Since alms-giving is thus associated with the purity of mind, this gives rise to a thought that there was probably a period when *the original meaning of avadāna was taken as being 'alms-giving'*."
2. *Encyclopaedia Britannica* p. 791. "Avadāna, the name given to collections of Buddhist tales purporting to be told by the Buddha in order to show the results of Karma".
3. Dutt. N.-*Aspects of Mahāyāna Buddhism and its relation to Hīnayāna Buddhism* p.10. "The sense of the term Avadāna is clear and needs no comment It includes all stories of previous births whether of Buddha or of any of his disciples or of any prominent figure professing the Buddhist faith, and a huge literature has grown under this heading".

not contain deep philosophical views.[1] They simply intended to propagate the good law to the masses and bring them home to accept the law and support the Saṅgha.[2] It was through the active support of the laity that the Saṅgha could get the indispensable requisites of daily life. The list of these indispensable goods is very often found in the Avadāna literature in the following way :

चीवरपिण्डपातशयनासनग्लानप्रत्ययभैषज्य (i.e. cloth, food, bed, seat and medicines etc.)

Thus the object of these tales was to popularise Buddhism and get active support of the masses.

Origin

In order to make the people interested in Buddhism the Theravādins incorporated in their doctrines the concept of the Bodhisattva and the practice of the *Pāramitās*. The result was that the new literature, the Jātakas and the Avadānas, came into being. With the introduction of this type of literature they intended to show how the devotees sacrificed everything for the performance of some pāramitā or some virtuous deed.[3]

The question arises—what stimulated the monks to produce this new literature? To have an apt answer let us peep through Dr. N. Dutt's remark which holds Aśoka's preference for the life of an ideal upāsaka responsible for the production of this new literature. He observes, "Aśoka's preference for the life of an ideal upāsaka as against that of a monk may have stimulated the Buddhist monks to devise

1. Dutt. N. Op. cit. p. II. "It consisted more of anecdotes, stories, parables and so forth than of the actual doctrines of Buddhism".
2. Ibid. "..............the chief object was to popularise Buddhism and to show that they were meant as much for the benefit of the masses as for the selected few who could retire from the world".
3. Ibid. p. 36.

ways and means to popularise their religion, and as the result of the efforts of the monks in this direction, we have the large number of the Jātakas and avadānas."[1]

It is an accepted fact that any doctrine of morality when taught in a straightforward manner, does not carry much weight It becomes more acceptable when it is presented in an interesting way. Likewise it seems that the Law of Karma was emphasised by the Buddhist scholars through the medium of tales.[2] These tales dealt with the endless theme of the fruits of human actions. It showed how a man, who performed noble deed, got appropriate reward and one, who did not, did not get any of the kind. Thus indirectly it emphasised that the people, too, should perform noble deeds in order to get rewards and should not indulge in wrong deeds which certainly lead to undesirable result . Thus through the medium of these tales the Buddhist scholars tried to preach the people the Law of Karma by presenting before them the examples of these tales. This very fact is admitted by J.S. Speyer in the Preface to the Avadāna-Śataka, edited by him. After quoting the definition of 'Avadāna', given by Hodgson, he observes, "This is substantially right, and it is not without importance that the conclusion of half of the hundred texts out of which the Avadāna-Śataka is made up and of several parts of the Divyāvadāna is the standing phrase that black actions bear black fruits and mixed ones mixed fruits, with the exhortation to strive only after white actions, shunning or letting alone the other two".[3]

Benfey holds the view that the Indian folktales originated from the Buddhists. The main reason for this view was his faith that as the Pañcatantra reveals Buddhistic ideas so it is a

1. Dutt. N. op. cit. p. 20.
2. Uppal. S.S *Punjabi Short Stories—its Origin and development*—"Man continues recreating and educating himself with the help of stories". p. 21
3. Speyer, J.S. op. cit. p. I.

Buddhistic work. But this view of his is refuted at the hands of Dr. Hertel while he says that the Pañcatantra is purely a Brahmanical work and possesses no Buddhist features.[1]

As regards the origin[2] of Indian story literature we can find traces of the stories in Saṁhitās which have been developed in Brāhmaṇas and Upaniṣads. In the Ṛgveda, which is hailed to be the earliest literary composition of India, so many such Sūktas are found in which a dialogue between two or more than two characters is depicted. These are called the Saṁvāda-Sūktas and from the historical point of view these can rightly be claimed as the main sources of later story literature. In the Purāṇas these stories are changed to a considerable extent In the Rāmāyaṇa and the Mahābhārata too the themes of the stories, drawn from the above-mentioned ancient literature, are somewhat changed. The Śuka-Saptati, the Pañcatantra fables etc. form a precious treasure of stories from which story-tellers of other countries sought inspiration. These stories have been told and retold with a twist here and there. The Buddhist literature, too, carries the same tradition further with some changes in the form of the Jātakas and the Avadānas.

Avadāna and Jātaka

The Buddhist Jātaka tales or Birth stories of the Buddha also have been a source of inspiration for later story-tellers. The Jātakas can rightly be acclaimed as the forerunners of

---

1. cf. Keith, A.B. *A History of Sanskrit Literature* 1981· p. 353.

2. Uppal, S.S. op. cit.—"The story, in its crude form, existed much before man learnt speaking under philological system. When man was in the stage of dactylology or graphiology, he was, in a way, relating some story with the help of his physical gestures or pictures." He has supported this view by giving references from H.E. Bates (The Modern Short Story) and G.H. Mair (Modern English Literature). p. 19.

the Avadānas. The Jātakas and the Avadānas are closely related to each-other,[1] and this close relation between the two is well set up by J.S. Speyer in his Preface to the *Avdāna Jātaka*, edited by him. There he writes, "The Avadāna type is nearly related to the Jātakas. Both concern edifying tales told with the purpose of inculcating moral precepts as taught by the Saddharma revealed by the Buddhas"[2] J.J. Jones also held the view that the avadānas were "not unlike in their nature to Jātakas which were first fashioned by Theravādins."[3]

The difference between the two consists in this, that in a Jātaka the Bodhisattva is always either the hero or one of the characters occurring in the story, while any saint may play a part in an Avadāna.' But there are many Avadānas in whihc the Bodhisattva is the hero. These are called the Bodhisattvāvadānamālās and may as well be called Jātakas.

Avadāna and Apadāna

The thirteenth section of the Khuddaka Nikāya is called Apadāna. Like the Avadāna literature the Apadānas also deal with the stories of the previous lives of Buddha, Solitary Buddha, the chief Disciples or some Arhats stress upon the theory of Karma. A noble deed never goes unrewarded. Sooner or later it is bound to be rewarded. This very fact is revealed in almost all the Apadānas. That is why some scholars have assigned those Apadānas as the Pāli counterpart of the Avadānas.[4] A close relation between the two is established by N. Dutt while he observes thus : "Apadāna is more closely allied to the Sanskrit Avadānas than to the remaining works of the Pāli Canon."[5] T.W. Rhys observes : "The word of

1. Vide Jones, J.J. (Tr.) *Mahāvastu* Vol. I. p XIV—"They (The Avadānas) are not unlike the Jātakas".
2. Speyer, J S. op. cit. p. IV.
3. Jones, J.J. (Tr.) *Mahāvastu* Vol. I. p. XIV.
4. cf. Speyer, J.S —op. cit p. III.
5. cf. Majumdar, R.C. (Ed.) *The history and culture of the Indian People.* Vol. II. p. 406.

Apadāna means 'pure action,' 'heroic action'; the book of Buddhist *Vitae Sanctorum*. When the Buddhists, in the first century of our era, began to write in Sanskrit, these stories lost none of their popularity. The name was Sanskritized into Avadāna.''[1]

Composed in metrical style, the text of the Apadānas has two sections—one dealing with the life-stories of the male saints (Thera-Apadāna) and the other dealing with that of the female saints (Therī-Apadāna). The first section includes 56 Vaggas,[2] each consisting of 10 Apadānas except the 56th which consists of 11 Apadānas. The second section includes four Vaggas, each consisting of 10 Apadānas. Here it should be made clear that the Pāli Apadānas are certainly different from the Sanskrit Avadānas : Firstly because the Apadāna literature is in Pāli while the Avadāna literature is in Sanskrit. Secondly the Apadāna literature is in metrical[3] composition while the legends of the Avadāna literature are told in prose interspersed here and there with frequent verses. (No doubt the Avadāna Kalpalatā of Kṣemendra is written in metrical style but the major part of the Avadāna literature i.e. Avadāna Śataka, Divyāvadāna etc is not metrical. Thirdly most of the Apadāna stories are very short and simple while those of the Avadāna literature are relatively longer and more complex. The fact remains that Apadāna literature belongs to the 5th section (*Khuddaka-Nikāya*)[4] of the *Sutta-Piṭaka* while the

1. Apadāna in *Encyclopaedia of Religion and Ethics* Vol. I. p. 603.
2. J.S. Speyer mentions 55 Vaggas in stead of 56. Cf. Speyer, J.S. op. cit. Preface. p. X.
3. "The only prose apadāna in the Pāli Canon is the Mahāpadāna-Sutta in the Digha N."--Vide *Indian Historical Quarterly*, Vol. IX No. I, March, 1933 p. 35.
4. The fifteen books of the Khuddaka Nikāya are :—
   1. Khuddakapāṭha, 2. Dhammapada, 3. Udāna,

"give away wealth, limbs, life, wives and children in a spirit of exaggerated and fantastic philanthropy"[1] The Avadāna Śataka records a story of some king Śibi of Śibighoṣa, who used to excessively indulge in the acts of giving food, cloth etc. to those in need. So much so that he, in order to satisfy the small insects, inflicted many wounds on his body and willingly gave his flesh and even eyes to Śakra, who, in the guise of a vulture and Brāhmaṇa respectively, had appeared twice before him to test the genuineness of his virtue of giving.[2]

The Avadāna-Kalpalatā also states a somewhat similar story of king Śibi who, in order to listen to the recitation of a few good verses from a Rākṣasa, did feed him with his own flesh and blood.[3] The Divyāvadāna mentions a story of some girl Rūpavatī who, in order to save the lives of a starving woman and her young ones, did cut off her breasts and feed that famished woman.[4] A similar reference of a Bodhisattva, who offered his body to feed a hungry tigress and thus save the lives of her young ones, whom she would have devoured if the Bodhisattva had not given his body, is found in the Avadāna-Kalpalatā also.[5] One hare threw himself into the fire and offered his own roasted meat to a sage, who, for want of edibles, was to leave the forest where they both lived, to eat and to continue living in the same forest.[6]

Śīla :—

Śīla as a pāramitā has been identified with virtue.[7] A good many references, stressing the importance of Śīla pāramitā, are found in the Avadāna literature. The Divyāvadāna refers to a story relating how prince Kuṇāla's eyes were plucked out as a punishment for his act of inflicting similar injury on some

---

1. Hardayal. op. cit. p. 181
2. *Avadāna-Śataka* xxxiv p. 83-84.
3. *Avadāna-Kalpalatā* Pallava 91. pp. 518-520.
4. *Divyāvadāna* xxxii p, 308.
5. *Avadāna-Kalpalatā* Pallava 95. pp. 537-538.
6. *Avadāna-Śataka* xvxvii pp. 93-95.
7. Hardayal, op. cit. p. 193.

animals in one of his previous births.[1] Thus by this story the abstenrion from killing living beings is stressed. Use of harsh words, too, is decried in the Avadāna literature. The Divyāvadāna also records the story of Pūraṇa, who, as a consequence of using harsh language in one of his previous existences, was reborn as a slave girl's son.[2] Not indulging in sensual pleasures also comes in the domain of Śīla. The Divyāvadāna mentions the incident of Upagupta's rejecting the advances of the courtesan Vāsavadattā.[3] The story of Prince Kuṇāla, who did not accept the amorous invitations of his step-mother Tiṣyā, who had fallen in love with him, is also found in the Divyāvadāna.[4]

Kṣānti :—

Freedom from anger and excitement come in the domain of Kṣānti. We find really wonderful characters, sketched in the Avadāna literature, who were ready to endure and did readily endure so many insults which would have arisen anger and excitement in an ordinary layman and thus proved their being free from anger and excitement. First of all let us illustrate the character of Pūraṇa who was ready to go in the realm of Śroṇa-parāntakas, which was notorious for its barbarous inhabitants, for propagating the good law of the Lord. He was ready to bear any insult, done by them. He promised to the Lord that he would not mind even if the fierce, violent and cruel inhabitants of Śroṇaparāntakas abused him and troubled him by using harsh and false words; strike him with their hand clods, or some weapon and even kill him. Pleased with this type of freedom from anger and excitement the Lord said to him, "Pūraṇa, you are endowed with the greatest gentleness and forbearance. You are the fittest man to go to the Śroṇa-

1. *Divyāvadāna* xxxvii p. 271.
2. *Ibid*, II p. 33.
3. *Ibid.*, xxvi p. 219.
4. Ibid. xxvii p. 262.

parāntakas and live among them. You go and free those who want to be freed."[1]

Another character, which presents a very apt example for illustrating the Kṣānti Pāramitā, is Kuṇāla, the beutiful-eycd, son of King Aśoka. His beautiful eyes, following a royal intrigue, were forced to be plucked, but he did not bear any ill will against the person (queen Tiṣya) who played the main role in that intrigue. Instead he said to king Aśoka, "Oh king, I don't have any feeling of anger against anyone. My heart is full of love for my mother queen Tiṣyā who played the main role in the intrigue of getting my beautiful eyes being plucked out."[2]

In the Avadāna-kalpalatā we find the mention of a saint Kṣāntivādin, whose virtue of forbearance was so excellent that he, on being reviled and abused by the king, did not feel the least angry. Not only this but through his forbearance and serenity, he remained unshaken then also when the king, just out of amisunderstanding, cut off his hands, arms, ears, nose and feet[3]

Vīrya :—

The word Vīrya literally means "the state of a strong man, vigour, strength, power, heroism, prowess, valour, fortitude, courage, firmness, virility".[4] This virtue is given special importance in thc Buddhist world. They hold that "Enlightenment depends entirely on Vīrya; where there is Vīrya, there is bodhi. Vīrya is the chief and paramount cause of all the auspicious principles that are conducive to Enlighten-

1. *Divyāvadāna* II p. 24., *Avadāna-Kalpalatā*. Pallava 36 p. 233.
2. *Divyāvadāna* xxvii p. 273, *Avadāna-Kalpalatā*. Pallava 59. p. 346.
3. *Avadāna-Kalpalatā*. Pallava 29. p. 205, Pallava 38, p. 244.
4. *Pāli Dicy. and Skt. Dicy.* M.W. Vide Hardayal op. cit. p. 216.

ment."[1] A few instances, which illustrate this virtue, can be quoted from the Avadāna literature. The Divyāvadāna records the mention of some Prince Sudhana who bravely faced many dangers which he encountered during his adventure of undertaking a difficult journey in order to meet his wife. And through his virtue of Vīrya he was successful in his mission of meeting with his wife.

Dhyāna : —

"It has been rendered as "meditation", "trance", "ecstasy", "contemplation", "rapture",................ ... ..etc."[2] Samādhi also is considered// synonymous with dhyāna.[3] Pūrṇa flew in the air and saved certain travellers from shipwreck by means of Samādhi.[4]

Prajñā :—

The word Prajñā has been translated as wisdom, insight, spiritual enlightenment etc. Dr. TH. Stcherbatsky[5] has translated it as 'perfect wisdom'. He further states, "The word 'pāram-itā' i.e. 'gone beyond' suggests that it would be better to translate prajñā-pāramitā as 'transcendent insight' or 'transcendent wisdom'."[6] Dr. N. Dutt has rendered it as "the knowledge which helps a person to realise the dharma-Śūnyatā".[7] Avadāna literature abounds in with such characters as became प्रज्ञाविमुक्त.[8] Dvikāya theory of the Prajñā-pāramitā is also found in the Avadāna literature. In the Divyāvadāna some passages referring to the rūpakāya and dharmakāya of the Buddha are found. In the Koṭikarṇāva-

---

1. Hardayal. op. cit. p. 217.
2. Ibid p. 221.
3. Ibid. p. 233.
4. *Divyāvadāna* II P. 25/29, *Avadāna-Kalpalatā*. Pallava 36, p. 236, Śloka 61.
5. Stcherbatsky. The *Conception of Buddhist Nirvāṇa* p. 9.
6. Ibid.
7. Dutt, N. op. cit. p 108
8. *Divyāvadāna* II. p. 27. etc.

dāna we find the mention of Koṭikarṇa's desire to see the dharmakāya of Buddha for the fulfilment of which he had to go to the place where Buddha was living at the time.[1] In the Pāṁśupradānāvadāna Upagupta's request to Māra for showing the rūpakāya of Buddha is stated.[2] In the Rudrāyaṇāvadāna king Rudrāyaṇa, in an answer to king Bimbisāra, said, 'न राजन् कृपणो लोके धर्मकायेन संस्पृशेत्" (O King ! Let no irreligious person attain or touch the dharmakāya).[3]

Original Sources of the Avadānas

When we go back to the original sources of the Avadānas, we are reminded of the *Puṇyakathā* and the *Puṇyavipākakathā* which according to Kanga Takahata, may be taken as the sources to the Avadāna stories. Referring to the development of the Avadānas from these early Buddhist types of stories, he holds, "there exist intances of Avadāna being called alternatively 'Kathā' and, since they are normally sto ries developed stage by stage describing acts of worship, such as alms-giving or offering to the Buddha and the fruit borne by the merit thus acquired througl out past and subsequent existences, I think it not unappropriate to fit them in here, Looked at in this light, the Avadāna literature is a development from the early Buddhist types of stories concerning such matters as alms-giving, the moral precepts and the heavens into which human beings may be reborn..........."[4]

The question arises if there already existed a vast section of literature to inculcate morals among the laity, what use there was in introducing a new type of literature called the Avadānas and that, too, with the same purpose of inculcating the morals of love, charity, compassion, piety etc. ? The question, no doubt, is very challenging. In answer we can say that those stories generally related to the glorious deeds of the Bodhisattvas "who offered their body as food to a famished tigress, their eyes, their flesh and blood, their head to those who pretended to be in need of these, who gave away wife

1. *Divyāvadāna* I. p. 11
2. Ibid. XXVI P. 225
3. Ibid. XXXVII p. 474. Śloka No 21
4. Takahata, Kanga (Ed.) Ratnāmālāvadāna p. XIII

and children to a begging brāhmaṇa etc."[1] But the common people could not be made familiar with the glorious deeds of the world-famed heroes (Bodhisattvas); They could not understand what the great hero had done they too could do. So there was a need for something humbler i e. the glorious deeds of some ordinary humans with whom the common folk could make identity. The Avadāna literature served this purpose because in these stories the Bodhisattva was not compulsarily a hero. Any saint could play the part of a hero in these Avadānas, Besides the glorious deeds such as offering gifts to the Sangha, paying homage to the Lord and his ardent followers by offering incense, flowers, silver, jewels, honouring of stūpas and caityas, the performance of which brought glorious results, some wicked deeds such as non-practice of charity, abusing and disrespecting the Lord and his disciples etc., which certainly brought wicked results, were also given expression in the Avadānas. Theoretical and idealistic descriptions of all good and no evil generally become incredible and hence without desired impact So in order to fulfil the purpose of inculcating religious precepts and laying down moral and life-regulating ideals under the guise of tale-telling the Avadāna type of literature was introduced.

Almost all the Avadānas are marked by a happy ending i.e. that of attaining Arhathood, taking birth into Tuṣita heaven etc. It is because of the fact that the Buddhists wanted to stress the idea that virtue is always rewarded. Thus they intended to inspire the listeners to perform virtuous deeds.

Supernatural element is found in almost all the Avadānas. The main purpose of these Avadānas was to edify the reader or listener by presenting before him the story of some noble being. So in order to make the nobility of the hero more and more effective, they did attribute some supernatural power to the hero who, in most of the cases, was the Lord himself in any of his former births. The laughter of the Lord and its effect,

1. Speyer, J.S. op. cit. p. VIII.

taking birth into heaven as a consequence of some noble act, the Buddha's omniscient personality are some such references. in addition to those miraculous powers shown at Śrāvastī or elsewhere by the Lord.

These legends are told in prose interspersed with frequent verses. Most of the portions are in prose. Repetitions of some stereotyped phrases occur frequently in the Avadāna literature and they mar the literary beauty of the work. This we find not only in the Avadāna literature but in almost all the Buddhist literary compositions—be it in Pāli or in Sanskrit.

Since the Avadānas try to inculcate among the masses the moral qualities of love, charity, compassion, piety etc., so they are important for their moral values. In addition to moral values these Avadānas have historical importance also as they reflect the contemporary culture. The Avadānas have contributed to the themes of sculptures and paintings Reading, writing, painting and carving the events narrated in the Avadānas was considered of great religious merit, which resulted in many sculptures, only some of which are presented to us at Sānchi and Bharhut. Many popular stories which originated in non-Buddhist context were incorporated and given Buddhistic appearance in the Avadānas, In this way they can also be said to possess value for the history of Indian Literature.

Elements of Mahāyāna Buddhism in the Avadāna literature

To J.J. Jones the Avadāna type of Literature seemed to be the special creation of the Sarvāstivādins'[1] So many Avadānas i.e. Nāgakumārāvadāna, Saṅgharakṣitāvadāna, koṭṭikarṇāvadāna, Sudhanakumārāvadāna, Māndhātāvadāna, Maitreyāvadāna, Indrabrāhmaṇāvadāna, Nagarīvalaṁbikāvadāna, Meṇḍhaka-gṛhapati vibhūti paricceda, Meṇḍhakāvadāna, Pāṁśupradānāvadāna, compiled in the Divyāvadāna, occur in the Vinayavastu of the Mūla-Sarvāstivādins. Yet we can find some elements of Mahāyāna Buddhism also appearing in the Avadāna literature. That is why Dr. N. Dutt has put the Avadānas, along with

1. Jones, J.J. *Mahāvastu* p. XIV.

the Jātakas, under the heading 'Semi-mahāyāna'.[1] The book Divyāvadāna opens with the phrase—ॐ नमः श्रीं सर्वबोधिसत्त्वेभ्यः i.e. Om ! Homage to the glorious mighty Buddha, and to all Buddha, and to all Buddhas, past, present and future. The concept of Bodhisattva is certainly associated with the Mahāyāna Buddhism. One of the Avadānas, in the Divyāvadāna, bears the title दानाधिकरणमहायानसूत्रम् and ends thus—इति श्रीदिव्यावदाने दानाधिकरणमहायानसूत्रं समाप्तम्. Here the word महायान occurs in the title as well as at the end.

At so many places in the Avadāna literature (for instance Rudrāyaṇāvadāna) it is mentioned that when the Buddha smiled, multi-coloured rays of light emerged from his mouth and irradiated the beings of heaven and hell. The type of description definitely bears the Mahāyānic tint.

Theravāda school concentrates upon the interest of the individuals while Mahāyāna school professes, through its concept of the Bodhisattva, the welfare of all.[2] According to this school the Bodhisattva not only tries to liberate his own self, but also strives for the liberation of his fellow beings. He is not satisfied with his own lot but tries to help others also to improve their lots.[3] In the Avadāna-Śataka there is a story of Anāthapiṇḍada who gave away his Jetvana and a hundred crores of donation to the Saṅgha.[4] Later on he decided to collect gifts from the people in order to let them also acquire merit. A very poor woman donated her only loin cloth and as a result acquired Trayastriṁśa heaven.

1. cf. Dutt, N. op. cit p. 36
2. "The Mahāyānists introduced a belief in the Bodhisattvas, beings who were in the process of obtaining, but had not obtained Buddhahood."
   —Vide Majumdar, R,C. *Ancient India* p. 175
3. cf. Majumdar, R.C. *Ancient India* p. 175.
4. Vaidya, P.L. Ed) *Avadāna Śataka* LV p. 139.
   अनाथपिण्डदेन गृहपतिना बुद्धप्रमुखाय भिक्षुसंघाय जेतवनं निर्यातितम्, क्रमेण (च) कोटिशतं भगवच्छासने दत्तम् ।

The concept of Buddha-worship, found in the Avadāna literature, belongs to the school of Mahāyāna Buddhism which placed more and more reliance on faith in and devotion to the various Buddhas and Bodhisattvas. In the Divyāvadāna it is mentioned that Pūrṇa, sitting on his both knees, worshipped the Lord by offering flowers and scents to him.

Sanskrit, the language in which the Avadāna literature is written, was certainly adopted as a language of their literature by the Mahāyānists.

All these proofs bear testimony to the fact that the Avadāna literature contains many elements of Mahāyāna Buddhism which shows that either the Sarvāstivādins, who composed these books, were not very much conservatives or these books are a composite work of both i.e. Sarvāstivādins and Mahāyānists. The second probability offers some clue about its date. It seems that these books were composed and compiled at the time when it was a transition period from Theravāda to Mahāyāna The reference to the existence of a class of monks called Bodhisattva at the time of Kaniṣka's court is also significant, for we read in the Divyāvadāna of the existence of monks called Bodhisattva jātika along with a hint that they were not looked upon with favour by the Hīnayānists.[2] This shows that some class of monks (Mahāyānists) other than the existing ones (Hīnayānists) was cropping forth.

---

1. Vaidya, P.L , *Divyāvadāna* p. 26. तत आयुष्मान् पूर्णः शरण-पृष्ठमभिरुह्य जेतवनाभिमुखं स्थित्वा उभे जानुमण्डले पृथिव्यां प्रतिष्ठाप्य पुष्पाणि क्षिप्त्वा धूपं संचार्य आरामिकेन च सौवार्णशृंगारं ग्राहयित्वा आराधितुं प्रवृत्तः ।

2. *Divyāvadāna*. p. 161. तत्र च विहारे बोधिसत्त्वजातीयो भिक्षुः प्रतिवसति ।

Not unlike the Pāli Jātakas a typical Avadāna story comprises of the following five sections :—

1. A framework of the story stating when, where and why the story is related.
2. The story of the present.
3. The story of the past.
4. Identification of the characters of the story of the past with those of the story of the present.
5. Moral.

The first section generally starts with the standing phrase—बुद्धो भगवान् सत्कृतो गुरुकृतो मानित: पूजितो राजभी राजमात्रै-र्धनिभि: पौरै: श्रेष्ठिभि: सार्थवाहैर्देवैर्नागैर्यक्षैरसुरैर्गरुडै: किन्नरैर्महोरगैरिति देवनागयक्षासुरगरुडकिन्नरमहोरगाभ्यर्चितो बुद्धो भगवान् ज्ञातो महापुण्यो लाभी चीवरपिण्डपातशयनासनग्लानप्रत्ययभैषज्यपरिष्काराणां सश्रावकसंघो राजगृहमुपनिश्रित्य विहरति वेणुवने कलन्दक-निवापे। Many of the Avadānas in the Avadāna-Śataka start with this very phrase. Some of the Avadānas start with a question to the Lord—भिक्षव: संशयजाता: सर्वसंशयच्छेत्तारं बुद्धं भगवन्तं पृच्छन्ति। Sometimes it also starts like thus :—बुद्धो भगवान् श्रावस्त्यां विहरति स्म जेतवनेऽनाथपिण्डदस्यारामे (or वेणुवने कलन्दकनिवापे). Some of the Avadānas, such as Kuṇālāvadāna, Vītāśokāvadāna, Aśokāvadāna, Sudhanakumārāvadāna, Maitrakanyakāvadāna etc. have their own peculiar way of beginning the text. All the Avadānas, compiled in the Avadāna-Kalpalatā, start with some stanza praising the virtues of the Lord.

2. As regards the story of the present some story is told by either the Lord or any other person (in most of the cases it is the Lord who tells) In this section some special significant attribution of a person is mentioned.

3. Then the monks enquire the Lord what good deed that fellow had done in his previous life that he was gifted with that attribution? Then the Lord related the story of the previous life of that character and explained the deed by which he got such an attribution. In some of the Avadānas

there is no story of the past. Instead of it a prediction is given.[1]

4. Then follows the identification of the characters.

5. And finally comes the moral of the story i.e.

The fruit of quite black deed is quite black, that of quite white is quite white and of mixed is mixed. Hence one should perform the white deeds only shunning out the black or mixed ones.

Some of the Avadānas betray the above-mentioned standard of the Avadānas. There we find so many episodes interwoven within the framework of one Avadāna. As in the Pāṁśupradānāvadāna the episode of Upagupta, Vāsavadattā, Māra, king Aśoka's childhood, his cruelty in youth, the episode of Caṇḍa-Girika and then Aśoka's conversion into Dharmāśoka-all these incidents are stated in one Avadāna.

Linguistic peculiarities :—

The Avadāna literature belongs to the Mūla-Sarvāstivāda school, the canons of which are found in Sanskrit. Generally this Sanskrit, adopted by this school, did not always conform to the rules of the Sanskrit Grammar and hence it is called Mixed Sanskrit or Hybrid Sanskrit. The Avadāna literature (only prose-portion)[2] is said to be written in pure Sanskrit.[3] But it is found that the Sanskrit grammar is not strictly followed by the authors of the Avadāna literature. Their

---

1. Speyer, J.S. *Avadāna-Śataka* p. VII.
2. Banerjee, A.C. *Sarvāstivāda Litepature* P. 17. "The verse-portions are in Gāthā dialects—the Gāthā being cited by way of authority. The Same thing may be said of the other Mahāyāna works such as the Saddharmapuṇḍarīka, Suvarṇaprabhāsa and the like--the prose in correct Sanskrit and the Gāthā in mixed Sanskrit."
3. ibid, p. 17. "The later texts now available of the Sarvāstivāda School such as the Divyāvadāna, Avadāna-Śataka, Abhidharmakośa-Vyākhyā and the like, are all written in pure Sanskrit."

language "sins sometimes against the rules of classical Sanskrit"[1] It is because of the fact that they bothered much for the meaning conveyed than for the formation of the language. This very fact is stressed by Dr. N. Dutt when he observes :—"It regards as well as disregards the elementary cannons of grammar, metre, and even vocabulary. A sweet melody seems to be its chief aim, and for this it is ready to sacrifice every other essential condition of a language,"[2] The following are some instances of the linguistic peculiarities found in the Avadāna literature :—

---

1. Speyer, J.S. op. cit. p. XIII.
2. *Gilgit Manuscripts* Vol. II p. VIII

Nominative singular masculine :—

स for सः (Divyāvadāna p. 17/4; 16/29, 25)

एषो for एष (Divyāvadāna p. 27/19).

Noun suffixes :

kā svārthe suffix is used in various shades of diminutive meanings :

भद्रका (Divyāvadāna p. 31/15, 23, 30),

स्निग्धका: (Divyāvadāna p. 23/15) and

स्नेहका (Divyāvadāna p. 23/21, 26, 32)

are affectionate diminutives in tone meaning thereby by 'good' kindly, affectionate, gentle.'

The pitying diminutive, associated with affection, but full of pitying force :—

दुःखितका (Divyāvadāna p. 53/3; 54/37)

बुभुक्षितक: (Divyāvadāna p. 55/21)

मुषितकम् (Divyāvadāna p. 109/6)

याचनक: (Divyāvadāna p. 200/3)

उत्पाण्डूत्पाण्डुक: कृशालुको दुर्बलको म्लानक:

(Divyāvadāna p. 206. 26-27).

Compound :—

Dual dvandvas are often declined as plurals. Neuter singular dvandvas are sometimes used though composed of masculine and feminine nouns, and not necessarily meant collectively; plural adjectives may agree with them but a singular dvandva may also have the gender and inflection of the last component :—

चटितस्फुटितक: प्रादुर्भूत: (Divyāvadāna p. 14/1)

चटितस्फुटितकानि प्रादुर्भूतानि (Divyāvadāna p. 14/7)

उच्चारप्रस्राव: (Divyāvadāna p. 120/14)

Person and Number

There is widespread confusion of person and number, usually Third person singular forms are used for any person and either number :—

अहम् स्यात् (Divyāvadāna p. 69/6)

अहम् भवेद् (Divyāvadāna p. 154/16)

अहम्—आसीत्	(Divyāvadāna p. 258/28)
त्वमनुजानीयात्	(Divyāvadāna p. 150/15)
त्वं साक्षात्कुर्युः	(Divyāvadāna p. 215/20)
वयं साक्षात्कुर्युः	(Divyāvadāna p. 215/16)
वयं स्मो अभूवन्	(Avadāna-Śataka p. 114. 4-5).
अहं मीमांसेय इति	(Avadāna-Śataka p. 81.27).

At some places feminine nouns are preceded by Masculine modifiers. such as :—

तस्मान्नगरीतः	(Divyāvadāna p. 137.16).
तस्मात् ऋद्धितः	(Divyāvadāna p. 138.13)
वासवदत्तया लोभाकृष्टेन	(Divyāvadāna p. 219.8)

Tense :

In the Divyāvadāna Dhvam is used in the second plural present, for dhve :

लज्जध्वं	(Dvyāvadāna p. 443/22)
गृह्णीध्वम्	(Divyāvadāua p. 59. 25; 112.2; 26.14)

Singular imperative itu :

प्रावरीतु	(Divyāvadāna p. 133/24)

The future is made by adding iṣya to thematic present stems :

कृषिष्यन्ति	(Divyāvadāna p. 131.25)
मुषिष्यामः	(Divyāvadāna p. 59.21, 28, 69)
मोषिष्यते	(Divyāvadāna p. 174.3)
विरविष्यति	(Divyāvadāna p. 170.26).

The strong reduplicated stem dadhā :—

अभिश्रद्दधास्यसि	(Divyāvadāna p. 5/3, 21; 8/11)
अभिश्रद्दधास्ये	(Divyāvadāna p. 5/4, 22)
श्रद्दधातु	(Divyāvadāna p. 43/21)

Present participle suffixes affixed to past participles :

पक्वमान	(Divyāvadāna p. 442/23)

āna with thematic stems :—

व्रजानो	(Divyāvadāna p. 250.27)
एषाणः	(Divyāvadāna p. 473.27).

ita added to thematic present stems :—

खनितम्	(Divyāvadāna p. 0 10/4)
शुल्कितः	(Divyāvadāna p. 171/7)
व्याहरिता	(Divyāvadāna p. 254/30)

Spread of ta outside its Sanskrit bounds :—

Despite the prevailing trend towards ita, we find a few cases of forms in ta which are not found in standard Sanskrit :—

अभिश्रद्दधातम्   (Divyāvadāna p. 10/5)

Some participles show a strong form of the root before the suffix, where normal Sanskrit uses the weak form.

यष्ट for Sanskrit इष्ट   (Divyāvadāna p. 260/22)

Gerunds

Gerunds in 'am'

निरीक्षम्   (Divyāvadāna p. 267/3)

Gerunds in tvā and ya—

In Sanskrit tvā is used with simple roots while ya with compound roots. However, this distinction is less sharp in the Avadānas.

Examples of compound Gerunds in tvā :—

प्रतिगृहीत्वा   (Divyāvadāna p. 147/31)
प्रवेशयित्वा   (Divyāvadāna p. 240/7)

Example of simple Gerunds in ya :—

स्थाप्य   (Divyāvadāna p. 490.14)

A special type of Gerund गहाय which is perhaps a sanskritization of Pāli gahāya, is also found frequently in the Divyāvadāna pp .03/2; 232/27; 240/11, 250/10; 251/19; 258/13 281/21).

The Infinitive suffix itum :—

संस्करितुम्   (Divyāvadāna p. 129/5)
पराजयितुम्   (Divyāvadāna p. 176/25)
अवध्यायितुम्   (Divyāvadāna p. 433/16)
मुषितुम्   (Divyāvadāna p. 60/5)
म्लायितुम्   (Divyāvadāna p. 483/8)
पृच्छितुम्   (Divyāvadāna p. 213/18)
समन्वाहरितुम्   (Divyāvadāna p. 222/27)

atum for itum :

विहर्तुम्   (Divyāvadāna p. 35.24)

Miscellaneous non-Sanskrit forms in tum :—

उद्गृहीतुम्   (Divyāvadāna p. 488.17)

स्योतुकाम:	(desiring to sew)	Avadāna-Śataka p. 84.4)
श्रद्द्धातुम्		(Divyāvadāna p. 4.10)
मुषितुकामा		(Divyāvadāna p. 171.10)
व्याकर्तुकाम:		(Divyāvadāna pp. 19, 22, 23, 24, 25, 26)

Voice :

Some miscellaneous irregularities regarding the Voice :—

अर्दीयमाना	(Divyāvadāna p. 23.30)
अभ्यर्थीयसे	(Divyāvadāna p. 154.13)

Causatives in ayati :—

The suffix aya, as a productive causative forming suffix, is added to the thematic present stem (minus final a) :—

निषीदयन्ति	(cause to sit)	(Divyāvadāna p. 183.2)
निषीदयिष्याम:		(Divyāvadāna p. 272.28)

Causative with long ā for a in root-syllable :—

विघाट्य	(Divyāvadāna p. 173.16)
उच्छ्रापित:	(Divyāvadāna pp. 58.21; 304.4)

infix aya :—

आगमय	(Divyāvadāna p. 303.13; 47.30)
आगम्यत	(Divyāvadāna p. 458. 27)
विगर्हितव्या:	(Divyāvadāna p. 71.32)
प्रणमय्य	(Divyāvadāna p. 302.14)
	(Avadāna-Śataka P. 176.10)
वसयामि	(Divyāvadāna p. 131.16,18)
शासयितव्य	(Divyāvadāna p. 150.26)

Causatives with the non-causative meaning :—

प्रतिश्रावयितुम्	(to hear, give ear to)	Divyāvadāna p. 128.23

Causatives in āpaya :—

इच्छापित:	(Divyāvadāna p. 158.6)
लिखापयित्वा	(Divyāvadāna p. 466.13)
प्रतिनिवर्तापयतु	(Divyāvadāna p. 214.12)
शिक्षापितौ	(Divyāvadāna p. 123.2)
शिक्षापिता	(Divyāvadāna p. 232.41)
शिक्षापित:	(Divyāvadāna p. 249.28)
प्रसवापिता	(Divyāvadāna p. 427.10)

आह्वापयते (cause to be summoned) Divyāvadāna p. 200.7)
निष्कासापयितुम् (Divyāvadāna p. 209. 23, 27, 30)
निष्कासयिष्यति (Divyāvadāda p. 209.32)

Formal causation in (ā) paya without causative meaning :—

परिनिर्वापयेयम् (May I enter complete nirvāṇa)
(Divyāvadāna p. 56.30)

Special use of bhū :—

यदा अहं——स्नानशालां प्रविष्टो भवामि

(when I am entered into the bathroom) Divyāvadāna p. 272. 23-24.

भविष्यन्तु खलु देवस्यात्ययात् पश्चिमा जनपदाः परिपृष्टवन्तः

(After your majesty's death, later people are going to ask) (Divyāvadāna. p. 138. 16-17.

कथमेतानि प्रवेशकानि भविष्यन्ति ।

(How will they get to enter). Divyāvadāna p. 153.29

The use of ma (which differs both formally and semantically from that of standard Sanskrit) in different senses :—

Prohibition :—

मा दास्यसि	(Don't give)	Divyāvadāna p. 8.3.
मा प्रवेक्ष्यसि	(Don't enter)	Divyāvadāna p. 51.29.
मा महासमुद्रमवतरिष्यसीति		Avadāna-Śataka p. 90.10

(don't embark on the high sea)

Lest, in order that not clauses :—

मा अधर्मेण राज्यं कारय, मा नरकपरायणो भविष्यसि

(don't rule unjustly, lest you should become headed for hell)

Divyāvadāna p. 36.3

मैतं कश्चिद् दृष्ट्वा शासनेऽप्रसादं प्रवेदयिष्यतीति ।

(lest someone, seeing him, should say unseemly things about the doctrine). Divyāvadāna p. 117.28

Fears for the future :—

देव, मा मया दुर्नृत्यम् ?

sir, hope I have not danced badly). Divyāvadāna p. 470.80

Questions

स्वागतं श्रोण, मासि तृषितो बुभुक्षितो वा ?
(Welcome, Śroṇa., aren't you thirsty or hungry?)

Divyāvadāna p 6.1; 7.1;

Similarly मा तृषितोऽसि, मा बुभुक्षितोऽसि ?

Divyāvadāna p. 207.19

मया स्नुषाभिहिता-
वधूके, मा त्वं प्रणीतानि प्रहेणकानि
भक्षयित्वास्माकं लूहानि उपनामयसि ?

(I said to my daughter-in-law : Daughter-in-law, aren't you eating the fine presents of food and giving me poor ones?)

Divyāvadāna p. 8.29-30.

राजा आह—मा तावन्ममापीच्छसि घातयितुम् ?
(don't you mean to say you want to kill me too ?

Divyāvadāna p. 240.5.

मा तावत् तवैकजन्मिकस्य मरणभयात्तव राजश्रियं प्राप्य हर्षो नोत्पन्नः ?
(*You* don't mean to say that through fear of death for you in one single life you, having obtained royal majesty, felt no joy ?

Divyāvadāna p. 273.29-30.

Similarly Divyāvadāna p. 274.4

Some forms of verbs which are not known to exist in Standard Sanskrit :—

अभ्यर्थीयसे	Divyāvadāna p. 154.13
अर्दीयमाना	Divyāvadāna p. 23.30
आरागयति	Divyāvadāna p. 107.21
आरोग्ययित्वा	Divyāvadāna p. 160.5
आरोग्यापय	Divyāvadāna p. 79.31
समभ्युपैन्तु	Divyāvadāna p. 256.4
इजजयितुम्	Divyāvadāna p. 114.27
इच्छापितः	Divyāvadāna p. 158.6
एषाणः	Divyāvadāna p. 573.27
अध्येषयसि	Divyāvadāna p. 204.2, 6
उपपरीक्ष्यन्ति	Divyāvadāna p. 136.10, 13
प्रारभध्वे	Divyāvadāna p. 90.26

ऋद्धिष्यति	(will succeed) Divyāvadāna p. 64.15
निष्कासापयितुम्	(to cause to be expelled) Divyāvadāna p. 209.27, 30
काङ्क्षायितत्वम्	Avadāna-Śataka p. 101.22
कर्तिष्यन्ति	Divyāvadāna p. 132.4
संस्करितुमलम्	Divyāvadāna p. 129.3
परिकर्षयति	Divyāvadāna p. 310.25
कृषिष्यन्ति	Divyāvadāna p. 131.25
त्रिकोठयति	Divyāvadāna p. 72.10
त्रिकोटिते	Divyāvadāna p. 72.11
कृपन्ति	Divyāvadāna p. 131.25
त्रिकोटयितव्यम्	Divyāvadāna p. 71.22
आक्रम्यते	Divyāvadāna p. 256.20
आक्रोक्ष्यन्ति	Divyāvadāna p. 23.12
उत्क्षिप्तुम्	Divyāvadāna p. 172.23
खनितम्	Divyāvadāna p. 10.4
गमिष्यतु	Divyāvadāna p. 136.10
आगमय	Divyāvadāna p. 47 30; 303.13
आगम्यन	Divyāvadāna p. 458.27
विगर्हितव्याः	Divyāvadāna p. 71.32
ग्रहाय	Divyāvadāna p. 203.2; 232.27
उद्गृहीतुम्	Divyāvadāna p. 488.17
विघाट्य	Divyāvadāna p. 173.16
प्रघरति	Divyāvadāna p. 35.9; 264.6
चिटिचिटायमान	Divyāvadāna p. 509.31
छोरयन्तु	Divyāvadāna p. 219.11
छोरितः	Divyāvadāna p. 3.32; 52.10; 54.27; 115.6
छोरयित्वा	Divyāvadāna p. 103.5 Avadāna-Śataka P. 108.31
छोर्यते	Divyāvadāna p. 53.18
प्रतिजागर्ति	Divyāvadāna p. 77.11
प्रतिजागर्मि	Divyāvadāna p. 189.17
प्रतिजागरितुम्	Avadāna Śataka p. 114.16
पराजयितुम्	Divyāvadāna p. 176.25
त्यजितुम्	Divyāvadāna p. 269.33
अभिश्रद्धास्यन्ति	Divyāvadāna p. 9.11
अभिश्रद्धातम्	Divyāvadāna p. 10.5
श्रद्धातुम्	Divyāvadāna p. 4.7
श्रद्धते	Divyāvadāna p. 172.29

श्रद्धयित:	Divyāvadāna p. 284.9
अन्तर्हापयित्वा	Divyāvadāna p. 204.9
अवध्यायितुम्	Divyāvadāna p. 433.16 Avadāna-Śataka p. 236.6
प्रणमय्य	Divyāvadāna p. 302.14 Avadāna-Śataka p. 156.4; 176.10
सनामनाय	Divyāvadāna p. 290.4
समुदानीमहे	Divyāvadāna p. 58.18
पक्वमान	(being baked) Divyāvadāna p. 44.23
उत्पाट्य	(tearing out) Divyāvadāna p. 270.10
प्रतिप्रदीयते	Divyāvadāna p. 140.7
बुद्ययायमाना:	Divyāvadāna p. 485.9
विभण्डयति	Divyāvadāna p. 162.21
विभण्डयसि	Divyāvadāna p. 162.22
मीमांसस्व	Avadāna-Śataka p. 43.4
मीमांसेय	Avadāna-Śataka p. 86.13
अभिनिर्मिणोति	Divyāvadāna p. 155.14
निर्मिनुयाम	Divyāvadāna p. 30.24
मार्गध्व	Divyāvadāna p. 235.27
मुण्डापयित्वा	Divyāvadāna p. 161.12
मुषिष्याम:	Divyāvadāna p. 59.21, 25; 60.4.
मुषितुम्	Divyāvadāna p. 60.5
मोषयंति	Divyāvadāna p. 174.3
मुषितुकामा	Divyāvadāna p. 171.10
सम्राष्टव्या	Avadāna Śataka p. 242.8
म्लायितुम्	Divyāvadāna p. 483.8
विरविष्यति	Divyāvadāna p. 110.26
अभिरोहणाय	Divyāvadāna p. 71.3
विलङ्घामि	Divyāvadāna p. 498.29
लर्दयन्तम्	Divyāvadāna p. 3.24
लर्दयित्वा	Divyāvadāna p. 3.26
लर्दयितुम्	Divyāvadāna p. 3.24
लिखापयित्वा	Divyāvadāna p. 466.13
व्यवलोकयितुम्	Divyāvadāna p. 111.13
वसयामि	Divyāvadāna p. 131.16, 18
प्राविक्षत्	Divyāvadāna p. 24.7, 10
एकध्ये	Divyāvadāna p. 24.16,28
वापयितुम्	Divyāvadāna p. 132.6

वायितुभ्	Divyāvadāna p. 52.32
वेदति	Avadāna-Śataka p. 108.10
प्रावरन्ति	Divyāvadāna p. 133.27
प्रावरीतु	Divyāvadāna p. 133.24
प्रावरध्वम्	Divyāvadāna p. 133.27
वृप्यते	Divyāvadāna p. 43.23
वेधति संप्रवेधति	Divyāvadāna p. 312.17,18
प्रव्रज्यामि	Divyāvadāna p. 485 4
प्रव्राजयिष्ये	Divyāvadāna p. 160.30
शक्यामि	Divyāvadāna p. 223.13
शक्यसे	Divyāvadāna p. 235.32
शंकितम्	Avadāna-Śataka p. 184.18; 205.14
शब्दायति	Divyāvadāna p. 19.16
शब्दापयति	Divyāvadāna p. 19.15
शब्दापयेका	Divyāvadāna p. 427 9
शब्दापयिष्यति	Divyāvadāna p 3.25
शब्दापयितुम्	Divyāvadāna p. 106.15
शासयितव्य:	Divyāvadāna p. 153.26
शुष्कितुम्	Divyāvadāna p. 254.32
प्रतिप्रस्रभ्यन्ते	Divyāvadāna p 41 17; 86.9; 230.31
	Avadāna-Śataka p. 5 21
प्रतिप्रस्रब्धा	Avadāna-Śataka p. 5 24
	Divyāvadāna p. 41.30; 481.16
प्रतिप्रस्रब्ध	Divyāvadāna p 100.26; 433.26; 467.21
उच्छ्रयित्वा	Divyāvadāna p. 163.11
प्रतिश्रावयितुम्	Divyāvadāna p 128.23
निषीदयन्ति	Divyāvadāna p. 183.2
निषीदयिष्याम:	Divyāvadāna p. 272.28
व्यवस्त:	Divyāvadāna p 269.33
अवष्टप्स्यते	Divyāvadāna p. 48.15,26
स्फरित्वा	Divyāvadāna p 66.20
स्वाध्यायत:	Divyāvadāna p. 431.22
स्योतुकाम:	Avadāna-Śataka p. 84.4
स्वाध्यायितम्	Divyāvadāna p. 33.24; 144.29; 3.2.29:
	Avadāna-Śataka p. 127.16
स्वाध्यायितुम्	Divyāvadāna p. 210 2
अन्वाहिण्डति	Divyāvadāna p. 145.1
आहिण्डसे	Divyāvadāna p. 102.4
अन्वाहिण्डता	Divyāvadāna p. 147.9; 160.4
अन्वाहिण्डमानम्	Avadāna-Śataka p. 107.01

अन्वाहिण्ड्य	Avadāna-Śataka p. 3.9
	Divyāvadāna p. 42.1; 86.22
अन्वाहिण्ड्यन्ते	Divyāvadāna p. 108.32; 109.2
आहिण्ड्यमानानि	Divyāvadāna p. 88.12
उपाहिण्डमाना	Divyāvadāna p. 163.11
आह्वापयते	Divyāvadāna p. 200.7
आंह्वाप्य	Avadāna-Śataka p. 197.15
व्याहरिता	Divyāvadāna p. 254.30
विहर्तुम्	Divyāvadāna p. 435.24
संव्यवहारमाण:	Divyāvadāna p. 160.5
विहेठयिष्यति	Avadāna-Śataka p. 142.26
विहेठयसि	Divyāvadāna p. 26.3
अविहेठयता	Divyāvadāna p. 66.10; 65.21
जेह्रीयन्ते	Divyāvadāna p. 23.31

MORALS AND MOTIFS OF THE AVADĀNAS

The main moral of almost all the Avadānas is constituted in the following phrase :—

इति भिक्षव एकान्तकृष्णानामेकान्तकृष्णो विपाकः, एकान्तशुक्लानां कर्मणामेकान्तशुक्लो विपाकः, व्यतिमिश्राणां व्यतिमिश्रः । तस्मात्तर्हि भिक्षव एकान्तकृष्णानि कर्माण्यपास्य व्यतिमिश्राणि च, एकान्तशुक्लेष्वेव कर्मस्वाभोगः करणीयः ।

i.e. 'So, O monks, the fruit of quite black deed is quite black, that of quite white is quite white and that of mixed is mixed. Therefore, O monks, give up the black and the mixed deeds and take pleasure only in the quite white deeds.'

Thus in the Avadāna literature white deed i.e. good deed is recommended while black or mixed deed is disapproved. Not only in the Avadāna literature, but in the Brāhmanical sources also, the emphasis is laid on the importance of virtuous deeds. Manu[1] has established good conduct as the bestower of all the fruits which one aspires for. The Āpastamba opines that one can attain the highest bliss through the performance of some virtuous deed.[2]

The question arises as to what is this white, good or virtuous deed ? A peep through the Avadāna literature puts one at the threshold of various incidents of good deeds.

---

1. *Manusmṛti* IV. 156, 158.

आचाराल्लभते ह्यायुराचारादीप्सिताः प्रजाः ।
आचाराद्धनमक्षय्यमाचारो हन्त्यलक्षणम् ॥१५६॥
सर्वलक्षणहीनोऽपि यः सदाचारवान्नरः ।
श्रद्दधानोऽनसूयश्च शतं वर्षाणि जीवति ॥१५८॥

2. Vide Ram Gopal. *India of Vedic Kalpa-Sūtras*, p. 451

Dāna—

In most of the cases it is Dāna, the act of giving, which is considered to be a good deed. The act of giving is emphasised in almost all the Avadānas. In the Nagarāvalambikāvadāna it is mentioned that a beggar woman was sent to heaven only because she had once donated food to Mahākaśyapa.[1] In the Supriyāvadāna, prince Supriya had to travel a long way in reaching Badāradvīpa where he could get precious stones and money which could satisfy all the needy ones.[2] On his way to Badāradvīpa he met some thieves. He went to the extent of donating all that he had to those thieves also.[3]

It should be made clear that it is only the willing donation that is always desired. The Lord would gladly accept a handful of Saktu (powdered cereals) from an ordinary Brāhmaṇa girl, but only after he knew the depth of her willingness to offer the same to him.[4] He would not mind even if a rotten finger of the donor, suffering from leprosy, dropped in the food donated.[5]

Compassion—

Compassion for all creatures also falls in the category of good deeds and hence comprises one of the morals taught in the Avadāna literature. Maitrakanyaka is freed from the iron-wheel revolving round his head, when the feeling of compassion entered into his heart and when he started thinking in terms of the welfare of other creatures.[6] Rūpāvatī, out of compassion, cuts out her breasts and feeds the hungry tigress.[7]

Respect for Motherhood:—

Respect for motherhood is also stressed upon in the

1. *Divyāvadāna* VII. p. 52
2. *Ibid.* VIII. p. 76
3. Ibid. VIII p. 61
4. Ibid. VII
5. Ibid.
6. Ibid. XXXVIII.
7. *Ibid.* XXXII

Avadāna Literature. Maitrakanyaka goes to hell as a punishment for having offended his mother. A glowing iron-wheel, which was cursed to revolve continuously for 66000 years, started spinning around his head. He would be spared only if another person, who had committed a similar sin, met him.[1] Similarly Yaśodharā, when she was born as an Ābhīra girl, had cheated and gave her mother the heavier load to carry. As a result, she was punished to carry the pregnancy for full six years.[2]

Equality of mankind :—The Avadāna literature reflects the view that there is no difference between one man and another. Their hair, ears, nose, hands, eyes, head, mouth, neck, nails, legs, stomach, back etc.[3] are all alike. Animals, birds, insects, trees, cereals, flowers, fruits, stones etc. vary in quality but men do not.[4] Hence they all are equal.

Refutation of false Pride :—The Avadāna literature stresses the futility of false pride. Aśoka taught Yaśas, who disliked the royal homage to the monks of low origin, by creating a situation in which he made him realise the uselessness of false pride.[5]

Man—the maker of his own destiny :—The Avadāna literature regards man as the maker of his destiny. It does not put man on the mercy of some unknown hidden spirit, who shapes the destiny for man. Man himself is held responsible for his good or bad luck. The life which a man experiences at present is nothing but the result of some good or bad deed done by him in his previous life. Similarly, his future would be the fruit of his present actions. Thus he himself is responsible for the past, present and future. If he wishes for a joyous future he has to perform noble acts in the living present. He cannot.

---

1. *Divyāvadāna* XXXVIII
2. *Avadāna Kalpalatā* Pallava. 83 p. 484
3. *Divyāvadāna* XXXIII
4. Ibid.
5. Ibid. XXVII p. 242

expect any bright future if his present is steeped in the blackness of evil-deeds.

Ill-will discarded:—It is only the good-will which is recommended in the Avadāna literature. Any will, which intends to harm someone, is considered ill and hence discarded at the hands of the Avadāna literature. Māndhātā, the generous king was lucky to have all his wishes fulfilled. So much so that, ultimately he was offered half of the kingdom of heavens. One day the evil intention to be the sole king of undivided kingdom of heavens, by usurping the other half occurred in his mind and for this ill-will, he was dethroned from heaven.[1]

MOTIFS

Fruit of Past Deeds and Rebirth as a motif:—

In the Avadāna literature, as also in the collections of the Hindu tales, the psychic motif and literary device most frequently employed is the fruit of Past Deeds and Rebirth. The Avadāna stories deal with the theme of the fruits of human actions. They show how a man who did noble deed got rewarded and one who did not, got nothing of the kind.

As regards the importance and effectiveness of the Buddhist doctrine of The Fruit of Past Deeds and Rebirth as a Psychic motif and literary device, one finds that it proved to be a tool in the hands of the story-teller. An extensive use of this motif is made in the realm of Buddhist fiction, as well as in that of the Hindu fiction. It illustrated the fact that, just as good deeds lead to happiness, both here and hereafter, evil deeds lead to sorrow, pain and adversity in this life and after death to rebirth in one of the hells, in the animal kingdom, in the world of the ghosts, or in the world of the fallen deities. There is no forgiveness of sins; every evil deed must be wiped out with the blood and tears of the evil-doer. In the Nagarāvalambikāvadāna a beggar woman obtained rebirth in the

1. *Divyāvadāna* XVII p. 138

Tuṣita heaven because of her noble act of offering food to the Lord.[1] Likewise Aśoka, by the performance of his previous births, obtained kingship in that life.[2] As a consequence of indulging in a noble wish of bearing pains for others, Maitrakanyaka got freed from the curse of carrying the revolving hot iron wheel around his head.[3] Rūpāvatī was transformed into prince Rūpavān, because she cut off her breasts to satisfy the hungry tigress and thus saved the life of her cubs.[4] Uttara's mother became a *Pretī* because of her ignoble act of not offering food etc. to the honourable Lord and others.[5]

All these and so many such other instances suggest to the reader to perform good deeds and follow the path of righteousness.

The Act of Truth

The Pāli word for 'Act of Truth' is 'Saccakiriyā'.[6] Its Sanskrit equivalent is 'Satyakriyā'. In the Avadāna literature it is termed as Satyavacana.[7] While introducing this motif, Mr. Burlingame states thus :—"An act of Truth is a formal declaration of fact, accompanied by a command or resolution or prayer that the purpose of the agent shall be accomplished."[8] Quoting anāgārika Dharmapāla the author further says, "Prayer to a god is not possible for a Buddhist; but he can make what is called a Saccakriyā, an appeal to Truth." 'If the work that I am doing is good, then let help come to me'; and if the work is good, help will surely come."[9]

1. *Divyāvadāna* VII
2. *Ibid.* XXVI
3. Ibid. XXXVIII
4. Ibid. XXXII
5. *Ibid.* XXXXVI
6. Law, B.C. *India as described in Early texts of Buddhism and Jainism*, p. 208. Saccakiriyā means "the effective expression of the wish by an open declaration of the truth.
7. *Divyāvadāna*, p. 95
8. Journal of Royal Asiatic Society. 1917 p. 429.
9. Ibid., p. 467.

The Jātakas, Mahāvastu, Tantrākhyāyikā, Hema-Candra's Pariśiṣṭaparvan, Mahābhārata, Rāmāyaṇa, Kathāsaritsāgara, Majjhima Nikāya, Divyāvadāna, Avadāna-Śataka and other Myths of the Buddhists alike, abound in with a lot of instances bearing this motif. Leaving other works aside, many such instances from the Avadāna literature, which bear this motif, can be recollected.

Prince Kuṇāla possessed very beautiful eyes. His step-mother Tiṣyarakaṣitā fell in love with him and extended her message of love which was rejected by Kuṇāla. Furious at his rejection, she revenged upon him by commanding an order in the name of king Aśoka that his eyes be plucked out. The order was carried out. But later on, when the king became aware of prince's blindness and intrigue of Tiṣyarakṣitā, which preceded his blindness, he threatened her of severe punishment. At this Kuṇāla requested the king not to punish the queen as the act of blinding has not displeased him. He concluded his request with the following Act of Truth "If it be true that I have ever been kindly disposed to my mother, if it be true that I myself plucked my eyes out, then may my eyes straightway be restored."[1] Immediately his eyes, more beautiful than before, were restored.

King Prasenajit got furious over a false report that his brother Kāla had violated his ladies-chamber and as a punishment got his hands and feet cut off. Kāla, in the state of utter helplessness, called for the Lord's help. The Lord sent Ānanda to restore his hands and feet. He went to Kāla and placed his hands and feet in place, then he performed the following Act of Truth : "Of all living beings, whether without feet, or with two feet, or with many feet; whether incorporeal or corporeal; whether conscious or unconscious, or neither

1. *Divyāvadāna*, p. 270.

मनः प्रसन्नं यदि मे जनन्यां
येनोद्धृते मे नयने स्वयं हि ।
तत्तेन सत्येन ममास्तु ताव-
न्नेत्रद्वयं प्राक्तनमेव सद्यः ।।

conscious nor unconscious; of all these living beings the Tathāgata, the Holy One, the Supreme Buddha, is called the Chief of all the laws, unelaborated or elaborated, the law of Detachment is called the chief of all the orders or classes or companies or societies, the order of Disciples of the Tathāgata is called the Chief. By this Truth, by this utterance of Truth, may your body be made whole."[1] Immediately Kāla's body turned into a whole.

Rūpāvatī (one of the previous existence of the future Buddha)[2] once saw a woman who, out of starvation, was ready to eat her new-born child. Seeing it, she pleaded the woman not to eat the child and let her buy something for her to eat and thus satisfy her hunger, but as the woman was intensely hungry and could not wait for even the shortest of while, so she cut off her own breasts and gave them to her for eating. When her husband came to know of that, he performed the following Act of Truth : 'If it be true that so wonderful and marvellous a thing has never been seen or heard before, then may your breasts be restored."[3]

When Rūpāvatī cut her breasts off to feed a hungry woman, who was ready to eat her new-born baby, Indra, in

1. *Divyāvadāna* p. 95. "ये केचित् सत्त्वा अपदा वा द्विपदा वा बहुपदा वा अरूपिणो वा रूपिणो वा संज्ञिनो वा असंज्ञिनो वा नैवसंज्ञिनो वा नासंज्ञिनः, तथागतोऽर्हन् सम्यक्संबुद्धस्तेषां सत्त्वानामग्र आख्यायते। ये केचिद् धर्मा असंस्कृता वा संस्कृता वा, विरागो धर्मस्तेषामग्र आख्यातः। ये केचित् संघा वा गणा वा पूगा वा पर्षदो वा तथागतश्रावकसंघस्तेषामग्र आख्यातः। अनेन सत्येन सत्यवचनेन तव शरीरं यथा–पौराणं स्यात्।"
2. *Ibid.* p. 312/25 अहं स तेन कालेन तेन समयेन रूपावती नाम स्त्री बभूव। It is a peculiar information given in the Avadāna Literature as we rarely find such an instance in the Buddhist Scriptures where the Buddha is shown taking birth as a woman.
3. *Ibid.* p. 308. "येनार्यदुहितः सत्येन सत्यवचनेन अयमेवंरूप आश्चर्याद्भुतो धर्मो न कदाचिद् दृष्टो वा कृतो वा, तेन सत्येन सत्यवचनेन उभौ तव स्तनौ यथा पौराणौ प्रादुर्भवताम्॥

order to test the genuineness of her willingness for that sacrifice, went to her in disguise of a Brāhmaṇa and asked her, "Is it true that you cut your breasts for the sake of saving the life of a child ?" "Yes it is true", she replied. He again asked whether she felt sorry for that sacrifice, which she committed to save the child, "No, never". "But who will believe you?", was the eager question of Indra. She then proved the genuineness of her willingness for sacrifice by making an Act of Truth. She pronounced the Truth thus :— "If it be true that neither before nor after the act did I feel sorry for; if it be true that I made this sacrifice not for the sake of receiving some worldly enjoyments, not for the sake of attaining Buddhahood; so that I may subdue those who are not subdued, emancipate those who are not emancipated, console those who remain unconsoled, to help those who have not attained Nirvāṇa in their attainment of Nirvāṇa; if all these be true, May I cease to be woman and become a man."[1] So saying, by her Act of Truth, she immediately got transformed into a man, named Rūpavān.

Once Candraprabha (in one of the existences of the Future Buddha) happened to see a tigress who, out of starvation, was ready to eat her own cub. He called upon various deities and made an Act of Truth by pronouncing thus :—

"I am performing this sacrifice, this great sacrifice by my own self, not for the sake of some dominion, not for the sake

1. *Divyāvadāna* p. 309.
येन सत्येन ब्रह्मन् सत्यवचनेनोभौ स्तनौ परित्यजामीति परित्यजन्त्या: परित्यज्य वा नाभूच्चित्तस्यान्यथात्वम्, नाभूच्चित्तस्य विप्रतिसार:, अपि च ब्रह्मन् येन सत्येन मया दारकस्यार्थायोभौ स्तनौ परित्यक्तौ, न राज्यार्थं न भोगार्थं न स्वर्गार्थं न शक्रार्थं न राज्ञां चक्रवर्तिनां विषयार्थं नान्यत्राहमनुत्तरां सम्यक्संबोधिमभिसंबुध्य अदान्तान् दमयेयम्, अमुक्तान् मोचयेयम्, अनाश्वस्तान् आश्वासयेयम् अपरिनिर्वृतान् परिनिर्वापयेयम्, तेन सत्येन सत्यवचनेन मम स्त्रीन्द्रियमन्तर्धाय पुरुषेन्द्रियं प्रादुर्भवेत् । तस्यास्तस्मिन्नेव क्षणे स्त्रीन्द्रियमन्तर्हितम्, पुरुषेन्द्रियं प्रादुर्भूतम् ।

of worldly enjoyments, not for the sake of heaven, not for the sake of becoming Indra or a Universal Monarch, but only that I might attain Supreme Enlightenment, Buddhahood; thereby to subdue the unsubdued, to emancipate the unemancipated, to console the unconsoled, to enable them that have not attained Nirvāṇa to attain Nirvāṇa; If all this be true, then let not my act of sacrifice be futile."[1] So saying he cut off his throat and gave his body to the hungry tigress By this Act of Truth he attained the Supreme state of Buddhahood.

Prakṛti, a Mātaṅga girl, fell deeply in love with Ānanda and declared her love for him to her mother. Her mother, a powerful witch, called Ānanda through her charm and made arrangement for his marriage with her daughter. Spelled Ānand cried aloud, "Oh, I am in a great trouble and still the Lord is not paying attention to me". The Lord, then, freed Ānanda by performing an Act of Truth pronouncing thus :— 'Let all the living beings be well-established, freed from troubles and live happily. There is a lake—clear, pure and untroubled, where all the troubles get calmed and all the gods and hosts of Siddha Yogins bow to that. If these my words be true, Let Ānanda be free from all troubles."[2] By this Act of

---

1. *Divyāvadāna* p. 312
अयंमहं त्यागं करिष्यामि, अतित्यागं त्यागातित्यागं स्वयं गलपरित्यागम्। अपि तु येनाहं सत्येन सत्यवचनेन परित्यजामि, न राज्यार्थं न भोगार्थं न शक्रार्थं न राजचक्रवर्तिविषयार्थम्, अन्यत्र कथमहमनुत्तरां सम्यक्संबोधिमभिसंबुध्य अदान्तान् दमयेयम्, अतीर्णान् तारयेयम्, अमुक्तान् मोचयेयम्, अनाश्वस्तानाश्वासयेयम्, अपरिनिर्वृतान् परिनिर्वापयेयम्, तेन सत्येन सत्यवचनेन मा मे परित्यागो निष्फलो भूदिति कृत्वा स्वयमेव गलं छित्वा तस्या व्याघ्याःपुरत उपनिक्षिपति ।

2. *Ibid.* p. 315.
स्थितिरच्युतिः सुनीतिः । स्वस्ति सर्वप्राणिभ्यः ॥
सरः प्रसन्नं निर्दोषं प्रशान्तं सर्वतोऽभयम् ।

Truth of the Lord, he got freed and immediately returned to his Vihāra.

King Druma, in order to test Sudhana's love for his daughter Manoharā, placed before Prince Sudhana a thousand kinnarīs and asked him to identify her. Sudhana then performed the following Act of Truth; "If it be true that you, who stand here, are Manoharā, my beloved and daughter of king Druma, then please O Manoharā, step forward within no time."[1] Manoharā immediately stepped forward.

Once a dispute arose between a sectarian and a follower of Buddha about the superiority of their leaders i.e. Pūrṇa etc. and the Buddha. This dispute was decided by performing an Act of Truth. First the sectarian performed the Act of Truth by saying : If it be true that these six teachers including Pūrṇa are superior to all others in the world, then let these flowers, this incense and this water go to them."[2] Within no time the flowers fell on the earth, the fire in the incense went off, and the water disappeared in the ground. The Sectarian had to cut a sorry figure. Then the follower of Buddha performed the Act of Truth by pronouncing thus : "If it be true that the Buddha is supreme of all living beings, then let these flowers, this incense, and this water go to him."[3] Immediately the flowers, arranged in a line like swans, started moving towards

---

ईतयो यत्र श्राम्यन्ति भयानि ज्वलितानि च ।
तद्वै देवा नमस्यन्ति सर्वसिद्धाश्च योगिनः ।
एतेन सत्यवाक्येन स्वस्त्यानन्दाय भिक्षवे ॥

1. *Divyāvadāna*. p. 299.
यथा द्रुमस्य दुहिता ममेह त्वं मनोहरा ।
शीघ्रमेतेन सत्येन पदं व्रज मनोहरे ॥

2. *Avadāna-Śataka* p. 23 येन सत्येन पूरणप्रभृतयः षट् शास्तारो लोके स्रष्टाः, अनेन सत्येनेमानि पुष्पाणि अयं च धूपं इदं च पानीयं तानुपगच्छन्त्विति ।

3. Ibid. येन सत्येन भगवान् सर्वसत्त्वानामग्रयः, अनेन सत्येनेमानि पुष्पाणि धूपं उदकं भगवन्तमुपगच्छन्त्विति ।

Jetavana, the incense took the shape of clouds and water took the form of a stick of Vaiḍūrya (Spangles of Lapis lazuli). All these by themselves went to the Lord. Seeing this all the spectators bowed to the Lord.

A hare, who had developed filial affection for a sage and hence did not like the idea of his leaving that forest for want of food, threw itself into the fire and asked him to eat flesh and thus save his life in the famine due to no rainfall. The sage was ready to live there but he did not like the idea of saving his own life by eating the flesh of that affectionate hare. He took resort to the Act of Truth by pronouncing thus :—"Since I came to the forest, my heart has taken delight in solitude. By the power of this truth, may Indra now send down rain [1] No sooner had he uttered these words, the rain began to fall and good crops of fruits, roots and herbs flourished. As a consequence to this, the sage dropped his idea of leaving that forest.

The Act of Truth has not only been used in positive direction but at places it has also been misused to deceive. The wicked ministers of king Śikhaṇḍin, in order to defame the Arhatas Tiṣya and Puṣya, whose relics were preserved in neighbouring stūpas, as imposters, brought two kittens, dug holes under both of the two Stūpas for them to live in and taught them to perform a trick when pronounced a mock Act of Truth. Before Śikhaṇḍin the ministers pronounced thus :[2] "Tiṣya and Puṣya ! If it be true that throughout your life you had been playing tricks and as a punishment for your false tricks, you are reborn in inferior state of existence as kittens, then let each of you take his share of meat and go around his own stūpa and into his own hole."[2]

1. *Avadāna-Śataka* p. 95
   अरण्ये मे समागम्य विवेके रमते मनः ।
   अनेन सत्यवाक्येन माहेन्द्रं देव वर्षतु ॥६॥
2. *Divyāvadāna*, p 483
   तिष्यपुष्यौ, येन सत्येन सत्यकथनेन युवाभ्यां मायया लोकं वंचयित्वा श्रद्धादेयं विनिपात्य प्रत्यवरायां विडालयोनावुत्पन्नौ, तेन सत्येन सत्यवचनेन मांसपेशीं कृत्वा स्वकस्वकं स्तूपं प्रदक्षिणीकृत्य स्वकस्वकं बिलं प्रविशतामिति ।

The kittens acted according to their training and thus the king was deceived.

The Avadāna-Śataka :—

Of all the available Avadānas Avadāna-Śataka is stated to be the oldest. According to Wessillief, this book belongs to the first preaching period of Śākyamuni, indicating a high antiquity of the work.[1] It cannot be dated after the 3rd century A.D. because it was translated into Chinese in the first half of the third century A.D., nor can it be dated before the 1st century A.D. because in one of the Avadānas there is the mention of Dīnāra as a coin.[2] History tells us that 'Dīnāra' as a gold-coin was introduced in India in the 1st century A.D.[3] Therefore it can be said that the Avadāna-Śataka, in which the word Dīnāra is mentioned for a gold-coin, has been composed somewhere either in later half of the 1st century A.D., or in the first half of the 2nd century A.D. Dr. Haradayal[4] and Dr. M.A. Mahendale[5] have placed it in the second century A.D.

"The character of the narratives, and the fact that the stories of the present contain passages from a Parinirvāṇa-Sūtra and other Sūtras of the Sanskrit Canon of the Sarvāstivādins, are sufficient evidence that this work belongs to the Hīnayāna. Though Buddha-worship plays a prominent part in the legends, there is no trace of the Bodhisattva cult

---

1. Speyer, J S op. cit. p. X
2. *Avdāna-Śataka* LXXXIII —"पाग्गिद्वये चास्य लक्षणाहतं कर्म-विपाकजं दीनारद्वयम्"

   Sewell : *Journal of Royal Asiatic Society*, London-1904 p. 616 "The use of the Roman word denarius, in its form of dīnār, in early inscriptions is well known...introduced into India as early as the 1st century A.D. it remained as a word in common use for several years."
4. Hardayal op. cit. p. 383.
5. Vide, Majumdar, R C. *History and Culture of Indian people* II p 268.

and of Mahāyānistic mythology."[1] Dr. Haradayal holds that the first stories are Mahāyānic in spirit; the rest belong to the Hīnayāna.[2]

The stories in the Avadāna-Śataka are divided into ten sections (Daśaka), each consisting of ten stories Unfortunately the 5th story is not found in the original Sanskrit, hence the whole book comprises of 99 stories instead of 100 which the very word 'Śataka' in the title denotes.

The first section, which consists of nine Avadānas in all because the fifth one is missing, deals with the prophecies of the future Buddhas :-viz. Pūrṇabhadra, Yaśomatī, Nanda entitled Kusīda), Sārthavāha, Soma—which is missing, Vaḍika, a gardener (entitled Padma), Pañcāla (entitled Pañcāla), an Upāsaka (entitled Dhūpa) and a Śreṣṭhī (entitled Rājā).

The above mentioned did serve the Lord in one way or the other. Hence the Lord prophesied about their attainment of future Buddhahood. The 3rd section, comprising of the Avadānas from number 21 to 30, also deals with the attainment of Pratyeka Buddhahood. The names of the Avadānas of this group are Candana, Padma, Cakra, Daśaśirā, Sūkṣmatvak, Śīlaprabha, Nāvika, Gandhamādana, Nirmala and Valgusvarā.

The 2nd section deals with the Avadānas of the former existences of the Buddha. No doubt, the tale of the present is the main theme, yet the story dealing with the former existence is also not absent. The names of the Avadānas of this group are Nāvikā, Stambha, Snātra, Īti, Prātihārya, Pañcavārṣika, Stuti, Varada, Kāśikavastra and Divyabhojana.

The fourth section also deals with the Avadānas concerning the former existences of the Buddha. But here the tale, dealing with the former existence predominates over the tale of the present. It resembles more to a Jātaka than an Avadāna

1. Winternitz M. *A History of Indian Literature* Vol. II p. 279.
2. Hardayal. *Bodhisattva Doctrine in Buddhist Sanskrit Literature* p. 383

because it is in the Jātakas that Bodhisattva is always either the hero or one of the characters occurring in the story. The names of the Avadānas of this section are Padmaka, Kavaḍa, Dharmapāla, Śibi, Surūpa, Maitrakanyaka, Śaśa, Dharmagaveṣī, Anāthapiṇḍada, and Subhadra.

The 5th section (from 41st to 50th) deals with the stories of the Pretas. These Pretas are shown to be severely suffering because they did not follow the path of charity with sincerity. The names of the Avadānas, under this section, are Guḍaśālā, Bhakta, Pānīya, Varcaghata, Maudgalyāyana, Uttara, Jātyandhā, Śreṣṭhī, Putrā and Jāmbāla.

The 6th section deals with the stories of the beings who obtained heaven for their pious acts : The stories relate to a black serpent who came in contact with the Lord; a child named Candra, who used to go to the Lord in the Jetagrove and listened to the discourses of the Lord; a girl who donated flowers to the Lord; a parrot who invited the Lord to stay with him in the Jungle for one night and served him hospitably; a messenger who offered a chariot to the Lord; a naughty buffalow whom the Lord made to bow at his feet, a Devaputra, named Upoṣadha, who listened to the religious discourses of the Lord, and the 500 swans, who were presented by the king of Pañcāla to Prasenajit, obtained heaven because they had lived with the Lord and listened to his discourses. The titles of the Avadānas, comprised in this section, are as follows :—Kṛṣṇasarpa, Candra, Sāla, Śrīmatī, Vastra, Śuka, Dūta, Mahiṣa, Upoṣadh, and Haṁsā.

The 7th section comprises of the stories of the Śākya heroes, who, due to the merit of some pious acts, became Arhats. The heroes in the stories are Suvarṇābha, Sugandhi, Vapuṣmān, Balavān, Priya, Padmākṣa, Dundubhisvara, a child with swollen veins (entitled Putrā), Sūrya and Viditayaśā (entitled Mallapatākā).

The eighth section deals with the stories in which the women characters attained Arhathood : The characters involved are those of Suprabhā, Supriyā, Śuklā, Somā, Kuvalayā, Kāśikasundarī, Muktā, Kacaṅgalā, Kṣemā, and Virūpā.

The 9th section also deals with the stories of the attainment of Arhathood. But the stories relate to men. The characters involved are Samudra, Sumana, Hiraṇyapāṇi, Tripiṭa, Yaśomitra, Aupapāduka, Śobhita, Kapphiṇa, Bhadrika and Rāṣṭrapāla. The last one corresponds partly to the Raṭṭhapāla-Sutta of the Majjhima-nikāya, and partly to the Raṭṭhapāla Apadāna.[1]

The tenth and the last seetion deal with the stories that show the black fruits of black deeds, done in previous lives. In these stories Subhūti, Sthavira, Hastaka, Lekuñcika, Saṁsāra, Guptika, Virūpa, Gaṅgika, Dīrghanakha and Sundara (Avadāna entitled Saṁgīti); are stated to have become Arhats.

Some of the Avadānas are historical in character. They bear the mention of some historical characters and episodes. Reference is made of Śrīmatī, the queen of Bimbisāra, who refused to abide by the prohibitory injunction of Ajātaśatru to pay homage to the relics of the Buddha. She attained heaven after she was killed by the order of king as a punishment for disobedience.[2] The conflict between the kings of Uttarapañcāla and Dakṣiṇapañcāla is also mentioned.[3] The devotion of Bimbisāra towards the Lord, the Saṅgha and the Dharma is reflected in the 56th story.[4] The name of king Prasenajit occurs at so many places. There is the mention of a messenger, sent by Prasenajit to the Lord, inviting him to visit Śrāvastī.[5] Once a Brāhmaṇa stopped the Lord on the way for not paying 500 gold coins (पुराणा:). Prasenajit offered to make the payment but the Lord said 'Not you, but someone else has to pay the same, and did not accept the same. Then Anāthapiṇḍada made the payment and thus the Lord got rid of that Brāhmaṇa'[6] It is also

1. Winternitz, M. *The History of Indian Literature* Vol. II. P. 283 n.
2. *Avadāna-Śataka* p. 20
3. Ibid. p. 20
4. Ibid. p. 142
5. Ibid. p. 145
6. Ibid. p. 100

mentioned that before the birth of the Lord, king Prasenajit used to worship other gods. But when the Lord came into existence, Prasenajit started worshipping the Lord.[1] The conflict of Prasenajit and Ajātaśatru is also referred to in the 10th story[2] Ajātaśatru, instigated by Devadatta, killed his father Bimbsāra and throned himself as the king. This historical fact is also referred to in the Prātihārya Avadāna.[3] Ajātaśatru's non-devotion to the Lord is reflected in the 16th Avadāna, where it is said that, Ajātaśatru, with the suggestion of Devadatta, proclaimed the prohibitory order that no one in Rājagṛha should go to the Lord nor any one should serve the Lord with food etc.[4]

These stories are, no doubt historical in character. But they cannot be accepted as true historical facts because when historical events enter the domain of literature, they become legendary.

The Divyāvadāna

The origin of the Divyāvadāna is not known, and various authorities hold different opinions about the same. M. Huber held the view that 18 Avadānas of the Divyāvadāna were found in Chinese (Mūla) Sarvāsthivāda Vinaya.[5] A.C. Banerjee held that out of the 38 Avadānas, included in the Divyāvadāna, the following twenty had their counterparts in the Dulva (Tibetan Vinaya)[6] :—

1. Koṭikarṇa
2. Pārṇa
3. Maitreya
4. Brāhmaṇadārikā
5. Stutibrāhmaṇa
6. Indrabrāhmaṇa

---

1. *Avadāna-Śataka* p. 18
2. Ibid. p. 26
3. Ibid. p. 38
4. Ibid. p. 40
5. Speyer, J.S. op. cit. p. IX
6. Banerjee, A.C. *Sarvāstivāda Literature* p. 261

7. Nagarāvalambikā
8. Meṇḍhaka (1)
9. Meṇḍhaka (2)
10. Prātihāryasūtra
11. Svāgata
12. Māndhātā
13. Sahasodgata
14. Saṅgharakṣita
15. Nāgakumāra
16. Sudhanakumāra
17. Toyikāmaha
18. Rūpāvatī
19. Guḍapakṣa
20. Rudrayāṇa.

Sylvain Levi argued that 29 out of 38 Avadānas of the Divyāvadāna were borrowed from Sanskrit Vinayas, the originals of which are lost.[1]

The following twelve Avadānas of the Divyāvadāna are also found in the Vinaya texts of Gilgit Mss., edited by N. Dutt :—

1. Koṭikarṇāvadāna
2. Maitreyāvadāna
3. Indrabrāhmaṇāvadāna
4. Nagarāvalambikāvadāna
5. Mendhakagṛhpativibhūtipariccheda
6. Meṇḍhakāvadāna
7. Māndhātāvadāna (partly found in the Madhyamāgama)
8. Saṅgharakṣitāvadāna
9. Saṅgharakṣitāvadānasya śeṣa
10. Pāṁśupradānāvadāna
11. Sudhanakumārāvadāna
12. Toyikāmahāvadāna

Winternitz holds that the four Avadānas dealing with the person of the great king Aśoka i.e. Pāṁśupradāna, Kuṇālāva-

1. Speyer, J.S. op. cit. p. IX

dāna and Vītāśokāvadāna, are based upon an ancient "Book of king Aśoka". This book probably originated in Mathurā between 150 and 50 B.C., but is no longer extant in its original form[1] The stories of Māra and Upagupta, Yasas and the Gift of the half Āmalaka are borrowed from the Sūtrālaṁkāra of Aśvaghoṣa.[2]

It seems that the stories originated from different sources at different times and have been compiled into the Divyāvadāna.

Though the author of the Divyāvadāna is not known, yet there is little doubt that the stories, compiled under the heading of the Divyāvadāna, were not written by one author. The stories were written by various authors.[3]

Many stereotype phrases occurring in the Avadāna-Śataka, are also found in the Divyāvadāna almost verbatum. And, since the Avadāna Śataka is hailed to be the oldest of all the Avadānas, therefore, it may be concluded that the Divyāvadāna is a later work The date of the Avadāna-Śataka is fixed as the 1st century A.D., so the date of the Divyāvadāna cannot be before that. Thus the 1st century A.D. becomes one limit. Also, since one of its important legends viz., the Śārdūlakarṇāvadāna, was translated into Chinese in 265 A.D. Therefore work must be in existence before that date. The work may approximately be dated in the later of the 2nd century A.D. or in the beginning of the 3rd century A.D.[4] Dr. Hardayal opines that "the oldest portions date from the second century B.C., the final redaction may be assigned to the sixth century

---

1. Winternitz, M. *The History of Indian Literature* Vol. II p. 288
2. Nariman, G.K. *Literary History of Sanskrit Buddhism* p. 257.
3. cf. Banerjee, A.C. *Sarvāstivāda Literature* p. 261. Cowell and Neil (Ed.) *Divyāvadāna* p. VII. fn.
4. Majumdar, R.C. *History and Culture of Indian people* II M.A. Mahendale states thus, "The Divyāvadāna too, may have belonged to the same period as that of the Avadāna-Śataka."

A.D."[1] M. Winternitz has placed it in the third century A.D.[2] Thus the Divyāvadāna may be taken as a compilation work beginning from the late 2nd century A.D. or early 3rd Century A D.

"Though it begins with the Mahāyānistic benediction 'Om, honour to all the exalted Buddhas and Bodhisattvas", and contains just a few obviously later additions in the spiri. of the Mahāyāna, as a whole it decidedly belongs to the Hīnayāna school."[3]

There are 38 chapters in the Divyāvadāna. Two of these do not refer to any legend. The Prātihāryaśāstra deals with the miracles shown by the lord at Śrāvastī whereas Dānādhikaraṇamahāyānaśāstra deals with 37 ways of donation. As the word 'Sūtra' occurs in the titles of both of these, so it can be gathered that these two are extracts from some old Sūtras, belonging to the Mahāyāna cult The rest of the work may be regarded as Avadānas. These Avadānas refer to the aspirations for the attainment of Buddhahood by relating the past, present and future lives of the individuals.

As regards the Literary qualities of the Avadānas, compiled in the Divyāvadāna, P.L Vaidya observes, "The literary qualities of these Avadānas vary considerably, and contain elements of old tales in Purāṇa style, tales from the sacred literature, tales modelled on classical style with considerable dramatic element as in No. 26, tales in semi-classical style as in No 22, and tales in purely classical style as in No 38."[4]

The composition of the work, no doubt, is not clear. Avadānas collected here are disconnected. No particular principle of arrangement seems to have been followed. The story of Saṅgharakṣita is given in two parts without any justi-

1. Hardayal *Bodhisattva Doctrine in Buddhist Sanskrit Literature* p. 383.
2. Ibid.
3. Winternitz, M. *The History of Indian Literature* Vol. II p. 284
4. *Divyāvadāna* 1. X

fication and that too, is not arranged in continuation First part is contained in No. 23 and second in No. 25. In between No. 24 comes as a break between the two which very oddly disrupts the continuity of the sequence, so essentially desired in story-literature. The Avadāna relating to Meṇḍhaka also is given in two parts without any justification. The Dānādhikaraṇamahāyāna Sūtra is styled as Mahāyāna Sūtra. It does not relate any story. It simply mentions 37 kinds of gifts which one should take recourse to for attaining various prizes. It seems quite out of place in this compilation of the Avadānas.

The style of language employed is not uniform. Most of the portion is written in simple Sanskrit prose style, interspersed here and there by Gāthās. Of course, there are also certain pieces which are ornated with long compounds and can very aptly be stated as the representatives of genuine literary style. Examples of each one of the two above-mentioned styles are given below :—

I. Simple Sanskrit prose :—

हस्तिनः क्रोशन्ति, अश्वा ह्रेषन्ते, ऋषभा गर्जन्ति etc. (Divyāvadāna p. 229)

II. Ornated with long compounds :—

अथ मैत्रकन्यको बोधिसत्त्वो विविधविहारायतनपर्वतोपवनगह्वरसरित्तडागाराामरमणीयतराननेकनगरनिगमकर्वटग्रामादीननुविचरन् क्रमेण समुद्रतीरं संप्राप्य सज्जीकृतयानपात्रो भुजगपतिवदनविसृतश्वसनचपलबलविलुलितविपुलविमलसलिलमरुणतरुणकिरणनिकररुचिरपद्मरागपुञ्जप्रभारागरंजितोर्मिमालाजलमसुरस्वरसमसुरपरसुरेश्वरकरोदरस्फुरितहुतवहशिखावलीकरालवज्रपतनमयनिलीनधरणीधरशिखरपराहतजलोद्धतोत्तुङ्गतरङ्गभङ्गरौद्रं समुद्रमवततार ।

(Divyāvadāna p. 499).

Some of the prose-passages abound in poetic-beauty. Their reading gives the same type of joy as we gather from reading some poem. One such prose-piece is given below :—

अथ मैत्रकन्यको बोधिसत्त्वस्तासामप्सरसां हितमपि वाक्यमहितमिवावज्ञया तिरस्कृत्य तेनैव दक्षिणेन पथा गच्छन् ददर्श महार्गलप्रघटितप्रकटपुटचतुर्द्वार-

दारुणं सुरेश्वरेणाप्यमेघोतुङ्गायसविशालप्राकारपरिवेष्टितमन्तर्भ्रमच्चक्रमण्डला-
लोकमुमुक्षदमदमाशब्दगम्भीरभैरवमायसं नगरम् ।

(Divyāvadāna p. 507)

M. Winternitz considers all the four Avadānas, centering around the person of king Aśoka, as very valuable from the literary stand-point.[1] The dramatic sequence of Upagupta and Māra followed by the conversion of Māra is in language, style and metre, one of the best productions of ornate poetry.

The element of sentiments too is not left untouched at the hands of Avadāna-writers. The touching story of Kuṇāla bubbles with the element of pathos. The wailings of separated Sudhana for Manoharā present a very intense situation of separation in love.[2] His wailings remind us of those of Purūravas for his beloved Urvaśī in the Vikramorvaśīya of Kālidāsa.

Some of the characters, mentioned in the Divyāvadāna, leave unforgettable impressions on the minds of the readers. Can any one ever forget the householder Subhadra who killed his pregnant wife by employing forced pressings upon her womb? The manliness of Supriya, reflected in the reference of his successful voyage to Badaradvīpa, can be compared with that of any hero, in the world-literature. Nevertheless, who can forget the Cāṇḍāla-girl Prakṛti, who was so much obsessed by the magnetic spell of Ānanda's personality that she started following him from door to door. Her blind love for him was so intense that she easily chose to become a nun for him. Reference of such a blindly devoted heroine is not very common in the literary world.

Though nothing definite can be said about any appreciable interest of the composers of Avadānas in the study of poetic figures and meters yet a few of them do appear in the Divyāvadāna. Some examples of such poetic figures and meters are cited below :—

1. Winternitz, M. op. cit. Vol. II p. 288.
2. Sudhanakumārāvadāna.

Poetic-figures :—

अनुप्रास—

परिक्षयं पर्यादानं गताः Divyāvadāna p. 429

निदानं निदाय Ibid p. 422

उपमा—

रिद्धि समुत्पाद्य स तन्मुहूर्तं
लौह्यन्तरस्थः सलिलार्द्रगात्रः ।
निरीक्षमाणस्य जनस्य मध्ये
नभस्थलं हंस इवोत्पपात ॥७३॥ (Divyāvadāna p. 238)

हरितलून इव नगे (Divyāvadāna p. 483)

पर्वतोदरसन्निभः (Divyāvadāna p. 4)

सूचीछिद्रोपममुखः (Divyāvadāna p. 4)

हृदस्थमिव पङ्कजम् (Divyāvadāna p. 193)

मूलनिकृत इव द्रुमः (Divyāvadāna p. 193)

मालोपमाः—

अथ चन्द्रप्रभा देवकन्या वणिगिव लब्धलाभः, सस्यसम्पन्नः इव कर्षकः, शूर इव विजितसंग्रामः, सर्वरोगपरिमुक्त इवातुरः,..................।

(Divyāvadāna p. 471)

रूपकः—

दानोदकमहत्तीर्थे शीलशौचसुनिर्मले ।
क्षमासुरभिशीताच्छे वीर्यागाधप्रवाहके ॥१४२॥

(Divyāvadāna p. 412)

ध्यानस्तिमितगम्भीरे प्रज्ञापद्मप्रबोधके ।
तस्मिन् बोधिमहातीर्थे स्थित्वा बोधिपुरोत्सुकः ॥१४३॥

(Divyāvadāna p. 512)

विंशतिशिखरसमुद्गतं सत्कायदृष्टिशैलं ज्ञानवज्रेण
भित्त्वा स्रोतापत्तिफलं साक्षात्कृतम् ॥

(Divyāvadāna p. 467)

उत्प्रेक्षा—

लवणजलनिवासिनी ततो वा
नगरनिगममण्डिता सशैला ।
मुनिचरणनिपीडिता च भूमी
पवनबलाभिहतेव यानपात्रम् ॥५६॥

(Divyāvadāna p. 229)

अपन्हुतिः—

न त्वं नरो नापि च नारिका त्वं
श्मश्रूणि च ते नास्ति न च स्तनौ तव।
भिन्नस्वरोऽसि न च चक्रवाकः
एवं भवान् वातहतो निरुच्यते ॥१५॥

(Divyāvadāna p. 102

स्वभावोक्तिः—

एषा खलु शीता पुष्करिणी
नलिनी च विराजति तोयधारा।
श्रमणाधम हीनासत्पुरुष
त्वमिमां ननु पश्यसि पुष्करिणीम् ॥१४॥

(Divyāvadāna p. 102)

एते पयोदा विनदन्त्यतोया
जलाश्रयाः शोकममी व्रजन्ति।
भ्रुवोरिवाम्भसि च बालसमीरणास्ता
वाताः प्रवान्ति च खरा रजसा विमिश्राः ॥५।'

(Divyāvadāna p. 199)

एते दाडिमपुष्पलोहितमुखाः प्रोन्मुक्तकोलाहला
हासादर्शितदन्तपंक्तिविरसाः शाखामृगा निर्भयाः।
सर्पान् भीमविषानलस्फुरदुरुज्वालाकरालस्फुटान्
हत्वा पाणितलैः प्रयान्ति विवशाः फूत्कारभीताः पुनः ॥६८।

(Divyāvadāna p. 502,

रम्ये कुंकुमशाखिनामविरलच्छायाकुथाशीतले
मूले कोमलनीलशाद्वलवति प्रव्यक्तपुष्पोत्करे।
वंशैस्तालरवैः सगीतमधुरैः प्रच्छेदसम्पादिभिः
संगीताहितचेतसः प्रमुदिता गायन्त्यमी किन्नराः ॥६९॥

(Divyāvadāna p. 502)

Meters

श्लोक—

न प्रणश्यन्ति कर्माणि कल्पकोटिशतैरपि
सामग्रीं प्राप्य कालं च फलन्ति खलु देहिनाम् ॥७०॥

(Divyāvadāna p. 491

कर्माण्येवावलम्बन्ति देहिनां सर्वसम्पदः
भूतानां तुङ्गशृङ्गाद्वा विनिपातो न भूतये ॥८७॥
(Divyāvadāna p. 494)

इन्द्रवज्रा:—

तृष्णानिलैः शोकशिखाप्रचण्ड-
शिचत्तानि दग्धानि वहुप्रकारम् ।
आशावतां सप्रणयाभिरामै-
र्दानाम्बुसेकैः शमयाम्बभूव ॥२॥
(Divyāvadāna p. 493)

उपेन्द्रवज्रा:—

परोपकारैकरसाभिरामा
विभूतयः स्फीततरा बभूवुः ।
तस्यार्यसत्त्वस्य नभस्यरात्रे
करा नवेन्दोः कुमुदावदाताः ॥१॥
(Divyāvadāna p. 493)

उपजाति—

यथा त्वया ब्राह्मण दृष्टमेत-
दल्पं च बीजं सुमहांश्च वृक्षः ।
एवं मया ब्राह्मण दृष्टमेतत्
अल्पं च बीजं महती च सम्पत् ॥८॥
(Divyāvadāna p. 43)

शार्दूलविक्रीडितम्—

दृष्ट्वा लोकमिमं धनक्षयभयात् संत्यक्तदानोत्सवं
लोकक्लेशपिशाचिकावशतया संदूषिताध्याशयम् ।
कारुण्यात् स ददावनाथकृपणक्लीबातुरेभ्यो धनं
मत्वा च प्रहतार्णवोर्मिचपलं स्वं जीवितं भूयसा ॥३॥
(Divyāvadāna p. 493)

स्रग्धरा:—

येषु व्यासज्जचेता भुजगवरवधूभोगभीमेषु लब्धा
गाहन्ते पापगर्ते स्फुटदहनशिखाभीमपर्यन्तरन्ध्रम् ।
वाताघातप्रनृत्तप्रवरनरवधूनेत्रपक्ष्माग्रलोलान्
तानर्थानर्थिदुःखव्युपशमपटुभिः प्रोत्ससर्ज प्रदानैः ॥४॥
(Divyāvadāna p. 493)

मन्दाक्रान्ता:—

यस्मिन् यस्मिस्तनयसरसि स्वच्छपूर्णाम्बुपूर्णे
वने (जाते) वृद्धिः समुदितमहावंशलक्ष्म्यम्बुजस्य ।
तत्तत्तस्य प्रवल्वविरसं याति तीक्ष्णांशुमालैः
शोषं मन्ये रविरिव जलं भागधेयार्कबिम्बम् ॥५॥

(Divyāvadāna p. 493)

मालिनी—

विधिमपरमहं ते बोधयामि प्रसिद्ध्यै
त्वमपि च कुरु तावत् सम्प्रसिद्ध्यै कदाचित् ।
यदि भवति सुतस्ते कन्यकानाम तस्य
सकलजनपदेऽस्मिन् ख्यापयस्व प्रसिद्ध्या ॥३॥

(Divyāvadāna p. 494)

प्रहर्षिणी—

तत्कालं स्वयमधिगम्य धीर बुद्ध्या
श्रोतॄणां श्रमण जिनेन्द्र काङ्क्षितानाम् ।
धीराभिर्मुनिवृषवाग्भिरुत्तमाभि-
रुत्पन्नं व्यपनय संशयं शुभाभिः ॥५॥

(Divyāvadāna p. 42)

वंशस्थ—

अप्येव हि स्यादनृताभिधायिनी
ममेह जिह्वार्जव सत्यवादिता ।
तदेवमेतन्न यथा हि ब्राह्मण
तथागतोऽस्मीत्यवगन्तुमर्हसि ॥६॥

(Divyāvadāna p. 44)

PART II

HISTORY AS DEPICTED IN THE AVADĀNAS

Some of the Avadānas deal with historical personages. Though they do not supply us with real biographies or history, yet they do contain some valuable historical facts in the form of anecdotes. A deeper and closer study of this literature yields many informations of historical significance. A brief account of the same is given below.

Prasenajit, king of Kośala, an ardent follower of the Buddha, loved and admired the Lord and his Śākya clan so much that he asked for a daughter of a Śākya chief to take as his wife. The Śākyas did not want to give their daughter to Prasenajit as they were very proud of their higher lineage. But at the same time they were not powerful enough to turn down his request openly. Hence they played a trick and gave one of their slave-woman's daughter as a Śākyan princess to Prasenajit for marriage. A son named Virūḍhaka, was born of this marriage Once when Virūḍhaka, went to his maternal grand-father, he came to know the fact of his mother's actual identity Virūḍhaka, out of disgust for their trick, took a revenge upon the Śākyas by invading the Śākyan country and massacred the people of the Śākya clan ruthlessly. He also usurped the throne of his father Prasenjit and became the king. King Prasenjit had to take shelter in Rājagṛha. He could not approach Ajātaśatru because he died outside the gates of the city.[1]

The Divyāvadāna presents Aśoka as a cruel king. This fact of his being cruel durig his young age is admitted by him also in one of his rock edicts (Rock Edict xiii, found in Kalai District Dehradun, U.P.) There it is stated : 'The country of Kaliṅga was conquered when king Priyadarśin, tne Beloved of the gods, had been anointed eight years : One hundred and fifty thousand were captured from there. One hundred

---

1. *Divyāvadāna* XIX

thousand were killed and many times as many died as the consequence of burning and sacking.. ....Even one hundredth or one thousandth part of those who were slain or captured in Kaliṅga is today considered regretable by the Beloved of gods. Nay, if any one does him wrong, the Beloved of the gods must bear all that can be borne.' It is further stated in the Avadānas that it was after undertaking a fratricidal war that he could attain the throne.[1] He did punish his five hundred ministers for disobedience by beheading them all.[2] He burnt alive his five hundred queens for the simple reason of their act of burning a tree bearing the name of Aśoka.[3]

These anecdotes cannot be taken word for word as historically true because these anecdotes form part of a story and a story must be read as a story and not as history. We are prone to smell some exaggeration in these descriptions which depict his cruelty because we should never forget the fact that these stories are coloured with religious propaganda. They wanted to show to their audience that even the most cruel man in the world can be changed into a great compassinate one by the influence of Buddhism. With this idea in mind, some orthodox missionary might have composed the story.

Radha Kumud Mookerjee reflects upon the anecdotes describing his cruelty as follows -"Although we may not accept the legend of the horrible murder perpetrated by Aśoka, there may be some truth in the Buddhist tradition that there was a contest for the throne and Aśoka succeeded against his step-brother Susīma with the help of Rādhagupta whom he appointed his chief minister. But whatever there may be in it, it is interesting to note that in his Rock Edict IV and V Aśoka condemns unseemly behaviour to relatives according to one interpretation, to their households according to another.

---

1. *Divyāvadāna* XXVI p. 235
2. Ibid.

If the first interpretation be correct it gives the lie direct to the tradition that he murdered all his brothers."[1]

History tells us that "Aśoka was converted to Buddhism by the Venerable monk Upagupta shortly after the Kaliṅga war. This is, to a large extent, corroborated by his edicts. In the Rock Edict XIII, Aśoka expresses genuine remorse for the sufferings caused by the war in the most touching language, reflecting such a deep sincerity and conviction that it has been generally held that the record was drafted by the emperor himself."[2] But the Divyāvadāna gives an interesting episode which led the incident of his conversion to Buddhism. It states that once Rādhāgupta said to Aśoka, "Sir, it does not behove your royal grandeur to kill the culprits by your own hands. Why don't you engage a servant for it ?". Aśoka said, "It is better if you find me one." The search for such a servent who could serve in the capacity of an executioner started. A boy, named Caṇḍa Girika, so named because of his cruel acts of killing ants, flies, birds, mice and the like at a tender age, was found. The officer asked him of his consent for acting as an executioner under the king. He gladly gave his consent but his parents did not like his acceptance of that job. At this he silenced them by the use of his dagger and accompanied the officer. According to his wishes Aśoka constructed a very beautiful building in which the horrible acts of torturing the innocent persons went on. He was allowed by the king to kill every one who entered that building. Once a Śramaṇa, named Samudra, attracted by the beauty of that building, entered and was caught by Caṇḍa-Girika. Samudra began to weep. He said, "I am weeping not that I fear death but because of the fact that after my death I would not be able to feel the bliss of the blessed existence of the Enlightened one." He begged for a month's time, but was granted a week's time. Meanwhile he happened to witness the murder of a prince

1. Majumdar, R C. *The History and Culture of Indian People.* II p. 73.
2. cf. Majumdar, R.C. *The History and Culture of Indian People* II, p. 74.

and a queen, who were sentenced for their illicit relations. Having seen that scene his mind got detached from the physical world Reflecting on that incident the whole night, he got free from all the worldly ties. On the seventh day Caṇḍa-Girika caught hold of Samudra and put him into a big iron pan, full of blood, bones, marrow and water and tried to boil that by putting fire in the oven. But in spite of his persistent efforts, when the fire did not burn he looked inside the pan and saw, to his utmost astonishment, Samudra seated cross-legged in the middle of that pan Aśoka was invited to see that miracle. The king, seeing that extraordinary scene, was spell-bound. He folded his hands in reverence to that monk and asked for some proper service which he could do for him. The monk said,

तस्मान्नरेन्द्र अभयं प्रयच्छ
सत्त्वेषु कारुण्यपुरोजवेषु ।
नाथस्य सम्पूर्णमनोरथं च
विस्तारिकान् धर्मधरान् कुरुष्व ॥[1]

i. e. Therefore, O king ! give an assurance of safety to all sentient beings. Let those strong a ims of yours shield the world.

Aśoka, then, assured him obcdience in the following words :—

दशबलसुत क्षन्तुमर्हसीमं
कुकृतमिदं च तवाद्य देशयामि ।
शरणमृषिमुपैमि तं च बुद्धं
गणवरमार्यनिवेदितं च धर्मम् ॥[2]

Receiving this assurance from the king Samudra departed. When the king was about to come out from that torture-house Caṇḍa-Girika stopped him and wanted to kill him reminding him of his permission to kill who-soever entered that house. The king said, ' Then let me know who entered first here. You or I." He said, "I". "Then who is to be punished first. You or I ?" enquiring thus the king beheaded him and demolished

1. *Divyāvadāna* XXVI, p. 239.
2. Ibid.

that torture-house also. After this incident he got ordained in Buddhism and built many Stūpas.[1]

After his conversion to Buddhism "he abolished all public pastimes and popular sports of the country which were tainted with blood and which included the slaughter of animals and eating of meat ... .He abolished the time honoured royal sport of hunting in which his grandfather used to indulge with so much pomp and magnificance (R.E. VIII). He replaced royal pleasure-trips (Vihāra-yātrās) by Dharma-yātrās, i.e. by pilgrimages to holy places like Bodh-Gayā or Lumbinī ....."[2] Reference about Aśoka's visit to Lumbinī, Kapilavastu, and many other stūpas are found in the Divyāvadāna also.[3]

"Tradition credits Aśoka with the building of 84,000 stūpas or vihāras."[4] His act of donating to and honouring the stūpas is mentioned in the Divyāvadāna also.[5]

As regards the successors of Aśoka, divergent details are found through different sources. The Avadāna literature, together with the Purāṇas and the Jain writers Hemachandra and Jinaprabhasūri, holds Kuṇāla as his successor. "Vāyu-Purāṇa gives Kuṇāla a reign of eight years and names five of his successors, the last of whom was Bṛhadratha. The Matsya-Purāṇa, however, gives the following list of Aśoka's successors : Daśaratha, Samprati, Śatadhanvā and Bṛihadratha,

1. *Divyāvadāna* XXVI, p. 240. ततो राजा भगवच्छरीरधातुं विस्तरीप्यामीति चतुरङ्गेन बलकायेन गत्वा अजातशत्रुप्रतिष्ठापितं द्रोणस्तूपमुत्पाट्य शरीरधातुं गृहीतवान् । यत्रोद्धारणं च विस्तरेण कृत्वा धातुप्रत्यंशं दत्वा स्तूपं प्रतिष्ठाप्य एवं द्वितीयं स्तूपं विस्तरेण भक्तिमतो यावत्सप्तद्रोणाद्ग्रहाय स्तूपांश्च प्रतिष्ठाप्य रामग्रामं गतः ।
2. Majumdar, R. C. *The History and Culture of Indian People* II p. 85.
3. *Divyāvadāna* XXVIII, pp. 248-254.
4. Majumdar, R.C. *The History and Culture of Indian People* II p. 86.
5. *Divyāvadāna* XXVII, p. 254/5, 19.

although it puts the total number of kings as ten. The Viṣṇu-Purāṇa has its own list of seven kings after Aśoka including Daśaratha, Sālasūka, and the last king Bṛhadratha."[1] The Jain source Pariśiṣṭhaparvan (IX Canto) of Hemachandra states Kuṇāla as the actual successor of Aśoka who, due to his blinded eyes, could not get enthroned and hence his son Samprati was given the throne. After him came Bṛhaspati, after Bṛhaspati Bṛṣasena, after him Puṣyadharma. This fact is revealed in the Divyāvadāna also.[2] There are also good grounds to believe that the Maurya Court was divided into two factors, one headed by Puṣyamitra, the commander-in-chief, and the other by the minister, who managed to make their sons respectively governors of Vidiśā and Vidarbha. The immediate causes that brought about the end of the Maurya dynasty were, no doubt, the invasions of the Bactrian Greeks, to which a detailed reference will be made later, and the assassination of King Bṛhadratha by Puṣyamitra."[3] "According to the Purāṇas, Puṣyamitra belonged to the Śuṅga family. Pāṇinī (IV, I, 117) traces the Śuṅgas to the Brāhmaṇa clan of Bhāradvāja. There are many references to Śuṅga teachers in Vedic texts. The Bṛhadāraṇyaka Upaniṣad also mentions Śauṅgiputra as a teacher. A Bhārhut inscription refers to two gateways being erected in the reign of the Śuṅgas. Kālidāsa, however, in his drama Mālavikāgnimitra, describes Agnimitra, son of Puṣyamitra, as a scion of the Baimbika family of the Kaśyapa lineage. But the Śuṅga origin of Puṣyamitra is generally accepted."[4] The Divyāvadāna describes Puṣyamitra as a cruel persecutor of Buddhists. It is stated that he destroyed mona-

---

1. Majumdar, R C. *The History and Culture of Indian People* Vol. II, p. 89.
2. *Divyāvadāna* XXIX, p. 282/4-5.
3. Majumdar, R.C. *The Histoty and Culture of Indian People* II, p. 92.
4. Ibid. p. 95.

steries and killed monks.[1] In course of his march to Sākala (or Sāgala Pāli, Sialkot in the Panjab)[2] he declared a prize of hundred Dināras for one who brought the head of some Buddhist monk.[3] Contrary to these descriptions Radha Kumud Mookerji observes thus—"Though the Śuṅgas were strong adherents of Brāhmanical religion, there is no independent evidence to show that they were intolerant of Buddhism. It is interesting to note in this connection that the great Buddhist Stūpa at Bharhut was erected during the reign of the Śuṅgas"[4] The Divyāvadāna further puts forth the name of some Yakṣa Kṛmiśa who destroyed Puṣyamitra.[5] "Dr. P.C, Bagchi equates Demetrius with Kṛmiśa."[6]

---

1. *Divyāvadāna* XXIX p. 289/14- यावत्पुष्यमित्रो यावत् संघारामं भिक्षूंश्च प्रघातयन् प्रस्थितः ।
2. Majumdar, R.C. *The History and Culture of Indian People* II p. 97.
3. *Divyāvadāna* XXIX p. 982/15 स यावच्छाकलमनुप्राप्तः । तेनाभिहितम्—यो मे श्रमणशिरो दास्यति, तस्याहं दीनारशतं दास्यामि ।
4. Majumdar, R.C. *The History and Culture of Indian People* II. p. 27.
5. *Divyāvadāna* XXIX p. 282/93- कृमिशेन च यक्षेण महान्तं पर्वतमानयित्वा पुष्यमित्रो राजा सबलवाहनोऽवष्टब्धः ।
6. Majumdar, R.C. *The History and Culture of Indian People* II. p. 107.

DYNASTIES AND KINGS

Īkṣvāku Dynasty

Māndhātā—

Māndhātā, born from the head of king Upoṣadha,[1] became king after the death of his father. He was called 'Caturdvīpeśvara' because he, with the help of his thousand brave sons and millions of warriors, won the kingdom of Pūrvavideha, Aparagodānīya, Uttara-kuru and seven golden mountains.[2] The Purāṇas place him in the Ikṣvāku dynasty (20 degrees below Manu Vaivasvata and 63 degrees above Rāma Dāśarathi).[3] His father's name is given 'Yuvanāśva' in the Purāṇas,[4] and he is stated to be the fifth Avatāra of Viṣṇu.[5]

Śiśunāga Dynasty

Bimbisāra :

Bimbisāra, the popular king of Magadha, was also called Śreṇya[6] (because he possessed a good number of soldiers), and Vastrādhipati[7] (perhaps because he wore unique dresses). Dr. Bhandarkar has inferred from this epithet that he was originally a Senāpati, probably of the Vajjis who held sway over Magadha,

---

1. *Divyāvadāna*, p. 130.
2. Ibid. pp. 135-137
3. *Vidyā* Journal of Gujrat University Humanities number Vol. I. No. I.
   (Article—Chronolgical Position of Māndhātā by Shri D.R Mankad)
4. Ibid. Also cf Age of Lord Buddha (Kota Venkatachalāt) p. 6.
5. Ibid.
6. *Divyāvadāna*, pp. 90, 16, 17; 91, 4, 7, 11, 14;
7. Ibid p. 465.18, 24,

and ultimately made himself king.[1] He is also known as the religious king.[2] He had firm faith in Buddhism. He used to worship the Stūpa in his palace.[3] He donated his veṇuvana to the Buddhist order.[4] He also sent a portrait of the Buddha to Rudrāyaṇa, the king of Roruka.[5] He respected the Lord very much and obeyed him blindly. A story,[6] how when Subhadra, a householder, was not ready to accept his newborn baby (as he believed in the false prediction that the child would prove unlucky for him), Bimbisāra adopted the same when ordered by the Lord, occurs in the Divyāvadāna which shows his obedience to the Buddha. It is also learnt from the Avadānas that whenever Bimbisāra went to the Lord, he went on foot. He used to leave his royal signs i.e. turban, umbrella, sword, fan and shoes on the entrance and bowed to his feet.[7] It is further mentioned in the Avadānas that he was imprisoned and slaughtered by his own son Ajātaśatru, who was instigated by Devadatta.[8] This fact is revealed in the Jātaka literature also.[9] Ajātaśatru, in the earlier part of his life was very hostile to the Buddha[10] but later on became a loyal adherent to the Buddha's faith.[11] A long line of Bimbisāra's successors is given in the Divyāvadāna. The chronology runs like this[12] : –

---

1. Majumdar, R.C. *The History and Culture of Indian People* II. p. 9.
2. *Divyāvadāna*, p. 17?. 22.
3. *Avadāna-śataka*, p. 308
4. Ibid , p. 129.
5. *Divyāyadāna*, p. 466.
6. Ibid. Jyotiṣkāvadāna.
7. Ibid. p. 91
8. Ibid. Jyotiṣkāvadāna.
9. Fausboll, N. *Jātaka*. V. p. 262.
10. Ibid. *Jātaka*. I. p. 510.
11. Ibid. *Jātaka* V., p. 269.
12. *Divyāvadāna*, p. 232

Bimbisāra
|
Ajātaśatru
|
Udāyi bhadra
|
Muṇḍa
|
Kākavarṇī
|
Sahatī
|
Tulakuchi
|
Mahāmaṇḍala
|
Prasenjit
|
Nanda
|
Bindusāra
|
Aśoka
|
Suśima

On the other hand the Purāṇas supply the following list[1] :—

Śiśunāga
|
Kākavarṇī
|
Kṣemadharman
|
Kṣatrañjas (which most probably seems to be used for Prasenjit).
|
Bimbisāra
|
Darśaka
|
Udāyin
|
Nandivardhana
|
Mahānandin
Maurya-dynasty

1. Majumdar, R. C. *History and Culture of Indian People* Vol. II, p. 19.

Bindusāra :

In the Avadāna literature Bindusāra is stated to be the son of Nanda and Nanda is said to be the son of Prasenjit.[1] This is all quite non-sense and carries no weight from the historical point of view. He married a brāhmaṇa-girl from Campā.[2] She bore two sons for him—Aśoka and Vigatāśoka.[3] He had sons from other wives also and the eldest of them was Suśīma.[4] Bindusāra wanted to make Suśīma his heir. He did not like Aśoka, who was prophesied to be his heir. But when he was breathing his last and Suśīma was not present there, the ministers coronated Aśoka. Bimbisāra could not tolerate the coronation of Aśoka and as a result hot blood came out of his mouth and he died there and then.[5]

Aśoka

Aśoka is stated to be existent 100 years after the Lord Buddha[6] but history tells us that coronation took placein 270 B.C. He had to struggle for the crown. He very skilfully defeated his rival Suśīma.[7] He persecuted 50 ministers who opposed his coronation.[8] He got 500 women burnt for the simple reason that they did not pay respect to the Aśoka-tree, the name-sake of the emperor.[9] He used to be so cruel that he got built a torture-house and arranged one servant Girika for

1. *Divyāvadāna*, p. 232/21.
2. Ibid., p. 232/20-21.
3. Ibid., p. 22/27 to 233/6.
4. Ibid, p. 233/9, 10.
5. Ibid., p. 235.
6. Ibid., p. 232. 6-7
   वर्षशतपरिनिर्वृतस्य तथागतस्य पाटलिपुत्रे नगरे अशोको नाम्ना राजा भविष्यति ।
7. Ibid. p. 235.
8. Ibid.
9. Ibid.

the act of torturing.[1] Later on he got ordained in Buddhism by some Buddhist monk of Kukkuṭārāma[2] and travelled all the Buddhist religious places.[3]

Once he allowed his queen Tiṣya to rule for seven days. During this time queen played an intrigue. She took revenge of Kuṇāla's rejection to her amorous invitation by sending a message to Taxila (where he had gone to deal with the rebels) that both of his eyes be plucked out without any delay.[4] Later on when Aśoka came to know the fact, he ordered the queen Tiṣya to be burnt to death.[5] Aśoka's last days were not very happy. His grandson Sampadi stopped him from offering denotions to the monks and he was forced to live within his very limited resources.[6] After his death Sampadi became the king. Thereafter followed Bṛhaspati, Vṛṣasena, Puṣyadharma and Puṣyamitra respectively.[7]

Śuṅga Dynasty

The name of some king Puṣyamitra is mentioned in one of the Avadānas and a king, bearing this name, happens to be in the Śuṅga Dynasty. In the Avadānas he figures as a great persecutor of the Buddhists. He, in order to exterminate the Buddhist community, had made an announcement in the public that whosoever brought the head of some Buddhist monk would be priced with hundred Dināras.[8] A list of kings, mentioned in the Avadānas, but not known in the history is given below :—

1. Agnidatta—He donated a droṇamukha (a group of 400 villages) named Utkūta to a brāhmaṇa named Puṣkarsārin. (Divyāvadāna p. 319.11).

---

1. *Divyāvadāna*. p. 235
2. Ibid. pp. 236-239.
3. Ibid. pp. 149-252.
4. Ibid. pp. 261-270
5. Ibid. p. 279.24-30
6. Ibid. 281.1-4.
7. Ibid. p. 282.4-5
8. Ibid. p. 282.15

3. Elāpatra—Gāndhāra king (Divyāvadāna p. 37.7)
3. Airāvaṇa—Nāg-king (Divyāvadāna p. 178.17).
4. Kanakavarṇa—King of Kanakāvatī Divyāvadāna p. 180.32).
   A fierce famine for 12 years broke out in his Kingdom.
5. Kālika—Some Nāg king contemporary of King Aśoka. (Divyāvadāna p. 250/282).
6. Kṛṣṇa Gāutama—Nāg King used to live in the sea near Sūrpāraka (Divyāvadāna p. 31/1).
7. Cāndraprabha—King of Bhadraśilā (Taxila) Divyāvadāna 195/13) Identified with Candragupta Maurya.
8. Triśaṅku—Son Śārdūla got married to a brāhmaṇa girl. Divyāvadāna (318/27-28).
9. Dīpa—King of Dīpāvatī (Diyāvadāna 152/8)
10. Druma - King of Kinnara country situated near Vetravatī. His daughter Manoharā was married to Sudhana. (Divyāvadāna p. 281/87).
11. Mahādhana—father of Sudhana—King of Uttara Panchāla, Capital Hastinapur, ruled religiously; hence people were happy and people from Daccan Pañcāl migrated to his kingdom-Divyāvadāna 283-27.
12. Piṅgalaka —Kaliṅga King—Dīvyāvadāna 37/6.
13. Bandhumāna—King of Bandhumatī—Divyāvadāna p. 175/5-7.
14. Brahmadatta—King of Vārāṇasī—Divyāvadāna pp. 46/8; 62/8; 81/12; 4þ2/2, 26, 422/8.
15. Mahendraka—King of Śūrasena—Capital Kānyakubja Divyāvadāna p. 469/11-12. 14; 470/5, 13; 471/19, 20, 23.
16 Rudrāyaṇa—king of Roruka—contemporary of Bimbisāra. Divyāvadāna p. 465/6.
17. Vāsava—King of Madhyadeśa—Divyāvadāna p. 37/29.
18. Śaṅkha—King of Vārāṇasī—Divyāvadāna p. 36/38
12. Śyāmaka—King of Lambaka (Divyāvadāna p. 488/24-25).

20. Siṁhakesarī—King of Siṁhakalpa, Divyāvadāna p. 452/1-2, p. 453/21-22.
21. Sudhana—king of Uttara Pañcāla—Divyāvadāna, p. 300/10, 13.
22. Supriya—Trader's son, made king by the ministers—Divyāvadāna, p. 63/18-19, 75/25-26.
23. Kṛkīrāja—Divyāvadāna, p. 14/5.
24. Kṣemarāja—Divyāvadāna, p. 149/15-26.
25. Praṇāda—Divyāvadāna—35-37.
26. Śibi—Divyāvadāna 84/18.
27. Sujāta—Divyāvadāna, p. 14/5-6.

Caste system

Avadāna literature reveals a good many facts about caste system. In the Lalita Vistara[1] it is mentioned that Bodhisattva takes birth only either in a Brāhmaṇa-family or in a Kṣatriya-family, whichever is considered higher at that time. These two castes were considered the most learned and the most intelligent. As they considered themselves superior to others so they seldom tried to mix with others. They were very particular about the dignity of their higher castes. In the Kuṇālāvadāna[2] there is a mention of an episode of Yaśas, a minister in the court of king Aśoka, who disliked the royal homage to the monks of low origin. He said to the king, "My Lord, it does not behove your royal grace to bow to every monk unmindful of their castes." Aśoka did not reply at that time. After sometimes he ordered collection of fresh heads of different animals and then ordered to sell them. He gave Yaśas a human head to sell. All the animal-heads were sold. Only human-head could not be sold. King, then, ordered to present that as a gift to someone. But Yaśas found that no body was ready to take that as a gift. Aśoka asked, "Why is it that nobody is ready to take it". Yaśas replied, "Because it is repulsive". "Is mine head, too, repulsive?" enquired the king. Yaśas hesitated a bit in answering but after being granted 'Abhaya' he said; "Yes, My Lord, your too is so". Then the king advised Yaśas that one should acquire merit with such a repulsive thing and should honour virtue and the virtuous born in any easte. There occurs a stanza thus :—

---

1. Vaidya, P. L. (ed.) *Lalita Vistara*, p. 14. तत्र यदा ब्राह्मणगुरुको लोको भवति तदा ब्राह्मणकुले उपपद्यन्ते। यदा क्षत्रियगुरुको लोको भवति तदा क्षत्रियकुले उपपद्यन्ते।

आवाहकालेऽथ विवाहकाले
जातेः परीक्षा न तु धर्मकाले ।
धर्म-क्रियाया हि गुणा निमित्ता
गुणाश्च जातिं न विचारयन्ति ॥

i.e. Caste may be considered when it is a question of marriage or an invitation. It should never come in the way of religion, because religion is concerned with virtue, and virtues have nothing to do with caste.

Thus Aśoka taught him that worth, not birth, should rule mankind and this is the idea what Buddhists teach.

Vaiśyas mostly were interested either in agriculture or in trade. Foreign trade too was done by many Vaiśyas. Many of them run their private business in big cities. Foreign trade was done through ships Mostly their sons also adopted the profession of fathers.

The fourth caste prevalent at that time was Śūdra. Cāṇḍāla, Mātaṅga, Niṣāda etc. came under this category. These people mostly served the other three castes. They neither learnt nor took part in any religious performance. But the preachings of the Buddha were against this prevailing order of castes[1]. In the Divyāvadāna[2] there is a mention of a Cāṇḍāla-girl Prakṛti who was ordained as a nun. So many persons, including king Prasenajit, objected to it (as she was of low origin so she should not have entered the monastic Order.). Again, in the same story there is the mention of Śārdūlakarṇa who was Cāṇḍāla by caste but was very much learned and who got married to a Brāhmaṇa girl Māṇavikā. In the Avadāna-Śataka one finds the reference to a teacher who tells his student Subhūti that he should not feel himself superior only because he is a Brāhmaṇa by birth. 'Brahmā' created men with the help

1. *Divyāvadāna* XXVII, p. 242.
2. *Avadāna-Śataka*, p. 281. शूद्रोऽपि शीलसम्पन्नो गुणवान् ब्राह्मणो भवेत् ।
3. *Divyāvadāna* XXXIII, pp. 314-425.

of 'Pañcatattva' (water, earth, air, fire and sky).[1] As all men are created by 'Brahmā', so no particular race or community should be called Brāhmaṇa (i.e. created by 'Brahmā). Thus the teacher demonstrated the futility of a Brāhmaṇa's pride on account of his caste. Men get joy by noble deeds, sorrow by evil deeds and mixed feelings of joy and sorrow by mixed deeds. This is what men of every caste should remember. No one is Brāhmaṇa merely because he is born in a Brāhmaṇa family. One is called Brāhmaṇa only when he is civilized. Even a dog if he is religious and civilized, can be called a Brāhmaṇa, Vyāsa, son of Kaivartī, Vasiṣṭha son of Urvaśī, Ṛṣyaśṛṅga, son of a Cāṇḍāla, Nārada, son of a Taṇḍulī etc. became Brāhmaṇas only by dint of their noble deeds. It is not necessary that one should be called a Brāhmaṇa only when he is born through the womb of a Brāhmaṇa woman. All human beings are created by one and the same person 'Brahmā', hence of one and the same quality or caste. It is only through their different deeds that they are divided into four castes[2] Even a man, born in the Śūdra family, can become a Brāhmaṇa through his noble deeds and learnings. Difference is only in talent and deeds and not in flesh and blood. Just as children, while playing, name different lots of dust as milk, curd, butter, meat etc. but that dust does not become really any of them. In the same way all men are made of one and the same lot. All beings possess legs, nails, flesh etc. Hence all are equal. There is no such difference between Brāhmaṇa and other castes as there is the difference between fire and gold, light and shade. Brāhmaṇas are not born from heaven and others from the wretched earth Brāhmaṇas too, like Cāṇḍālas, are born through women's wombs. Then why should there be any difference between the Brāhmaṇas and the Cāṇḍālas or any other caste. Brāhmaṇas too, like the persons belonging to

---

1. *Avadāna-Śataka*, p. 271.
2. *Ibid*, p. 273.

एकवर्णमिदं सर्वं ब्रह्मसृष्टिसमुद्भवम् ।
धर्मकल्पविकल्पेन चातुर्वर्ण्यं प्रकल्पितम् ॥१३०॥

any other caste, become repulsive after death. Animals, birds, insects, trees, cearials, flowers, fruits, stones etc vary in quality but men do not.[1]

The Buddhists did not approre of the aristocratic pride of the Brāhmaṇas and preached the equality of mankind. They held the view that there is no difference between man and man. Hair, ears, nose, head, eyes, mouth, neck, hands, legs, nails, stomach, back etc. are all alike. It is only through their deeds done that the difference in names occurs.[2] Persons who are sober, truthful, religious, pious, detached, courageous and laborious are called Brāhmaṇas. They abide by the rules of four Āśramas i.e. Brahmacarya. Gṛhastha, Vānaprastha and Sannyāsa.[3] Those, who, after leaving all worldly pleasure reside in forests and are fully devoted to Brahmā, are called *Vānaprasthas.* Those who perform six acts; live with their families and perform Yajñas, are called *Upādhyāya.* Those, who care little for their physical pleasures and live on beggings are called Bhikṣus. Those who have full control over their carnal desires, who are detached, bold and who perform holy acts at religious places, are called *Tapasvis.* Those, who are detached and truthful, are called *Ṛṣis*. Those religious and truthful persons, who do not preach to the public are called *Munis.* Those who possess full control over themselves and are free, detached and prideless, are called *Yatis.* Those bold persons, who perform their duties by the help of Sthaṇḍila, are called *Sthaṇḍilas.* Those, who apply ashes on their body, wear various ornaments and live in the cremation grounds, are called *Kāpālikas.* Those, who perform Yajñas and are efficient in performing religious performances, are called *Hotāras.* Those who, with the help of their weapons, are always ready to protect the destitutes, are called *Kṣatriyas.*[4] Kings mostly belong to this caste.[5] They aspire for Dharma and

1. *Avadāna-Śataka*, p. 274 Śloka Nos. 139-150
2. Ibid., p. 274. Śloka Nos. 155-158
3. Ibid. p. 275. Śloka No. 163
4. Ibid. pp. 275-276. Śloka Nos. 164-173.
5. Ibid. 276. Śloka, p. No. 174.

Artha. They are the makers of the public law and give protection to all who need the same. Those, who follow different professions for earning wealth and are devoted to the cause of welfare of the people, are called *Vaiśyas*.[1] Those, who seldom obey the Laws of Vrata and Ācāra and who believe in serving the people, are called *Śūdras*.[2]

Some other subcastes, based upon the profession and beliefs are also mentioned in the Avadāna literature.[3] Those, who plough the land, sow the seeds and grow crops, are called *Kṛṣakas* (formers). Those industrious persons, who earn their livelihood by selling this with profits, are called *Vaṇiks*. Those, who earn money by organising Sārtha and trade abroad, are called *Sārthavāhas*. Persons who trade in gold etc., are called *Svarṇakāras*. etc. Persons, who know the science of Astrology and the happenings of the future and the past, are called *Gaṇakas*. Those, who, after dignosing diseases, give medicines, are called *Bhiṣajqs* or *Vaidyas*. Those, who possess knowledge about evil spirits and ghosts etc., their deeds and their remedies are called *Bhautikas*. Those, who are cruel, impetuous, harsh and who enjoy killing creatures, are called *cāṇḍālas*. Those who are devoted to Lord Śiva, are called *Śaivas*. Those, who are devoted to Lord Viṣṇu, are called *Vaiṣṇavas*. Those who are devoted to Lord Bhairava, are called *Bhairavas*. Those, who are devoted to the goddess named Māheśvarī, are called *Kālikās*. Those who follow the path, paved by Jina, are called *Jainas*. Those, who follow the path of the Buddha, are called *Bauddhas*.

In the Divyāvadāna Triśaṅku, a prominent character appearing in the Śārdūlakarṇāvadāna, explained to a Brāhmaṇa named Puṣkarasārin the ways how different sub-castes emerged in the society.[4] He argues that the persons, who were very much

1. *Avadāna-Śataka*, Śloka No. 176
2. Ibid, Śloka No. 177
3. Ibid, p. 276-277. Śloka Nos. 178-192
4. *Divyāvadāna* XXXIII, pp. 328-329
5. *Divyāvadāna*, p. 329. भूतपूर्वं ब्राह्मण अन्यतमः सत्त्वो वधूमादाय रथमारुह्य अन्यतमस्मिन्नरण्यप्रदेशे गतः। तत्र च रथो भग्नः। तस्मान्मातङ्गम (मा त्वं गमः) इति संज्ञा उदपादि।

detached from their domestic life and remained outside the villages or cities, were called 'वहिर्मनस्क'. At times they used to visit the villages and teach the country-fold. They were, then, called अध्यापका:. Some people were very much particular about economic matters. These people were named as Vaiśyas. Some people earned their living by evil means They were called Śūdras. Once upon a time a Brāhmaṇa and his bride went in a chariot. On the way his chariot was broken and they could not proceed (मा त्वं गम:) further,' Hence he was named as Mātaṅgama. Persons, who plough, were called farmers (कर्पका:).[1] Persons, who with their good speech, impressed on the platform, were called kings (राजा).[2] Persons, who after winning their own selves, won over others also, were called प्रव्रजिता:.[3] Those, who earned their living through commerce, were called Vaṇij.[4]

In the Divyāvadāna we find reference of a Brāhmaṇa Puṣkarasārin holding the view that Brāhmaṇas were divided among the following seven sections, called 'gotras'.[5] :—

1. Gautama
2. Vātsya
3. Kautsa
4. Kauśika
5. Kāśyapa
6. Vāsiṣṭha
7. Māṇḍavya

---

1. *Divyāvadāna*. क्षेत्रं कर्षन्ति ये तेषां कर्पका इति संज्ञा प्रवृत्ता ।
2. Ibid. भाष्येण च पर्षदं रञ्जयति धर्मेण शीलव्रतसमाचारेण सम्यक्, तस्य राजा संज्ञाभूत् ।
3. Ibid. ततश्चान्ये सत्त्वा: प्रव्रजन्ति स्म । प्रव्रजित्वा परान् जयन्ति क्लेशान् जयन्तीति तेषां प्रव्रजिता इति लोके संज्ञा उदपादि ।
4. Ibid. ततोऽन्ये सत्त्वा वणिज्यया जीविकां कल्पयन्ति, तेषां वणिज इति संज्ञा उदपादि ।
5. Ibid. XXXIII, p. 331

Each one of these seven is further divided into seven sub-sections.

1. Gautama
   Kauthuma
   Garga
   Bhāradvāja
   Ārṣṭiṣeṇa
   Vaikhānasa
   Vajrapāda
2. Vātsya
   Ātreya
   Maitreya
   Bhārgava
   Sāvarṇya
   Salīla
   Bahujāta
3. Kautsa
   Maudgalyāyana
   Gauṇāyana
   Lāṅgalā
   Lagnā
   Daṇḍa-Lagnā
   Somabhuvā
4. Kauśika
   Kātyāyana
   Dharbha-Kātyāyana
   Valkalina
   Pakṣiṇa
   Laṅkākṣa
   Lohitāyana
5. Kāśyapa
   Maṇḍana
   Iṣṭa
   Śauṇḍāyana
   Rocaneya
   Anapekṣa
   Agniveśya

6. Vasiṣṭha
Jātukarṇya
Dhānyāyana
Pārāśara
Vyāghranakha
Āṇḍāyana
Aupamanyava
7. Māṇḍavya
Bhāṇḍāyana
Dhomrāyaṇa
Kātyāyana
Khalvavāhana
Sugandharāyaṇa
Kāpiṣṭhalāyana

Thus according to the Divyāvadāna there were 49 sub-sections within the Brāhmaṇa community. One Ātreya Gotra is also mentioned in the Śārdūlakarṇāvadāna which was further divided into the following three sections :—

1. Vātsya 2. Kautsya 3. Bhāradvāja[1]

As regards the origination of this system Patañjali has aptly observed in his Bhāṣya[2] that there were 88000 sages with Agastya as the eighth who took to the way of procreating. Their descendants were known as Gotra. It is said that "Brahmā had four sons, namely Bhṛgu, Aṅgiras, Marīci and Atri In Bhṛgu's line was born Jamadagni who became a Gotrakāra Ṛṣi. In the line of Aṅgirasa there were two Gotrakāra Ṛṣis namely Gautama and Bharadvāja. In the family of Marīca there were three Gotrakāra[3] ancestors, viz.

1. *Divyāvadāna* XXXIII p. 333
2. अष्टाशीतिः सहस्राणाभूर्ध्वरेतसामृषीणां बभूवुस्तत्रागस्त्याष्टमैर् ऋषिभिः प्रजनोऽभ्युगतः । तत्रभवतां यदपत्यं तानि गोत्रम् ।
भाष्य ४।१।७९
3. "The sons and grandsons and previous and succeeding generations of a Ṛṣi form a Gotra. A Ṛṣi (for this purpose) is one who is a 'Mantradraṣṭā'. Thus the families of certain great Ṛṣis came to be known by their names and these Ṛṣis became Gotrakārins."—
Proceedings and Transactions of the Third Oriental Conference 1924 Madras, p. 635.

Kāśyapa, Vasiṣṭha and Agastya. The fourth son Atri himself became a Gotra-progenitor."[1]

Pāṇini, in his Aṣṭādhyāyī,[2] has also confirmed this fact by mentioning the following eight original Gotras :—

1. Bhṛgu
2. Kauśika
3. Aṅgirasa
4. Bharadvāja
5 Atri
6. Kaśyapa
7. Vasiṣṭha
8. Agastya

Thus we find both sources giving identical names except one i.e. Gautama.

In the Sūtra literature[3] one finds the names of the following seven Ṛṣis as the original ancestors of gotra :-

1. Viśvāmitra
2. Jamadagni
3. Bharadvāja
4. Gautama
5. Atri
6. Vasiṣṭha
7. Kaśyapa

Here the name of Viśvāmitra is a new addition.

Thus after going through above-mentioned facts we find that out of the seven names, mentioned in the Divyāvadāna Kauśika, Kaśyapa, and Vasiṣṭha bear similarity to those furnished in the other sources. Mention of the remaining three i.e Vātsya, Kautsya and Māṇḍavya is absent in other sources.

---

1. Agrawala, V.S. *India as known to Pāṇini*, p. 525
2. Ibid.
3. Brough. *Early Brahmanical System of Gotra and Pravara*, p. 69.

INSTITUTION OF SLAVERY

The study of the Avadāna literature reveals that the institution of slavery was existent in the contemporary society. Besides men, women too, were engaged as slaves. They used to be very faithful to their masters. They never wished ill of them. In the story of Pūrṇāvadāna it is mentioned that a slave-woman was very mueh worried when she saw her master's health going down. She at once went to the doctors and brought suitable medicine for him. Through her sincere efforts he regained his health.[1] These slave-women sometimes willfully offered themselves to become as concubines of their masters. But the children, born of this union, were not considered heirs to the property of their fathers. They could claim no right to property. As they themselves (children of slave-woman) were taken as a part of their father's property, so they themselves were divided among the sons, born of the legal wives. In the story, mentioned above, Pūrṇa, the son[2] born of the slave-woman's union with her master, is given no property at the time of the distribution of the parental property. Rather he himself is given away and fell in the share of third son.[3] Manu, however, has given different code. He states that the sons, born of slave-women, should be given equal share of father's property.[4]

In Sahasodgatāvadāna there is the mention of such markets where-from slaves were available. Such markets were called the Bhṛtaka-vīthīs.[5]

Position af women

"Woman-female of the human species, part of the phenomena called life, a cog in the machine which is nature,

1. *Divyāvadāna* II, p. 15
2. Ibid, II, p. 18
3. Ibid, II, p. 18
4. *Manusmṛti* Ch. 9

   दास्यां वा दासदास्यां वा यः शूद्रस्य सुतो भवेत् ।
   सोऽनुज्ञातो हरेदंशमिति धर्मो व्यवस्थितः ॥१७९॥
5. *Divyāvadāna* XXI, p. 188

as necessary for procreation as the male of the species, and, no better, nor worse than her mate,...as man's mother and sister, wife and daughter, lover and beloved, friend and companion on the journey of life; the light and grace and the joy of existence"—These words aptly translate the importance of woman. Yet how very sad it is that in Indian society the place of woman has always been considered inferior to that of man. In the Ṛgveda we can find so many instances where the male-child is cherished by the parents; but none in which some female-child is wanted.[1] In the Atharvaveda so many ways of acpuiring a son are planned. In the Aitareya Brāhmaṇa son is called 'the light-divine' while the daughter 'a poor creature'.[2] In the Rāmāyaṇa[3] and the Mahābhārata[4] the definition of the son is given thus: पुन्नाम्नो नरकात् त्रायते i.e. one who delivers parents out from the Hell Therefore the Brāhmaṇas took son as a necessity. It was impossible to attain Svarga without a son. But the Buddhists did not possess any such idea. According to the Buddhists the door of Nirvāṇa was open to all. So a son was not given so much importance in the Buddhist tradition. In the Avadāna literature son and daughter are given the same importance. Though every householder wished to see the face of a son yet no undue preference was shown to him. The householder Bodho was not the least unhappy at the birth of a daughter,[5] nor was Parivrājaka Mākandika sad at the birth of his daughter.[6]

---

1. *Ṛgveda* 1.91.20, 3.1.23, 10, 15. 25
2. *Aitareya Brāhmaṇa* 35;1
3. *Rāmāyaṇa.* पुन्नाम्नो नरकाद् यस्मात् पितरं त्रायते सुतः ।
   तस्मात्पुत्र इति प्रोक्तः पितॄन्यः पाति सर्वतः ॥२-१०७-१२॥
4. *Mahābhārata*
   पुन्नाम्नो नरकाद्यस्मात् पितरं त्रायते सुतः ।
   तस्मात्पुत्र इति प्रोक्तः स्वयमेव स्वयम्भुवा ॥१-७४-३७॥
5. *Divyāvadāna* XIII, p. 104
6. Ibid. XXXVI, p. 446.

As a daughter the woman of the time was a very much favoured and protected member of the society. We do not find any reference concerning the age of marriage but it seems that the system of early marriage was not prevalent because it is mentioned in so many Avadānas that the girls, just after marriage, conceived children[1] It reflects the fact that the marriageable girls must have attaincd the age of puberty without which the conception would have been quite impossible. "In the Jātaka literature also we find many instances when girls attaining proper age, which generally ranged from twenty to thirty, went of their own accord in search of husbands."[2] Prakṛti, a Cāṇḍāla girl, seeing Ānanda, fell deeply in love with him. So much so that she declared to her mother that she would surely die if she could not get him as her husband. She followed Ānanda daily when he went on his begging round.[3] Such a state of affair cannot be associated with a girl who has not attained adulthood. Bimbisāra, after the death of his previous wife, performed 'Gandharva Vivāha' with Āmrapāli.[4] This type of marriage is mentioned in so many Jātaka tales also. No one can doubt the maturity of these lovers. A girl, who selects her sex-mate all by herself, cannot be below sixteen or so. Though the prevalent system of marriage seems to be that of arranged marriage, yet some instances of Gandharva Vivāha in which the bride and bridegroom make their own choice without the knowledge of their guardians and marry without any rite or ceremony are also found. It seems that Svayaṁvara system, in which a girl chooses her husband in public from among a number of suitors, was also in vogue. The word 'Svayaṁvara' occurs many times in the Avadāna literature.[5] Some girls and boys did not marry at all.

1. *Divyāvadāna* II, p. 15
2. De, Gokul Das. *The Significance and Importance of Jātaka*, p. 11
3. *Divyāvadāna* XXXIII
4. *Avadāna-Kalpalatā*, p. 148
5. *Avadāna-Śataka*, pp. 175, 176, 188

Generally the parents of the boy demanded the girl, whom they considered suitable, from her parents. Then the parents of girl, if considered the boy suitable, succeeded to their proposal and marriages were arranged. Anāthapiṇḍada demanded the daughter of Bodho for his son.[1] Triśaṅku demanded the daughter of Puṣkarasārin for his son.[2] Many persons came demanding Suprabhā from her parents.[3] If the parents were not alive then some elder member of the family acted as parents. In the Pūrṇāvadāna Pūrṇa's brother Bhavila asks him, "which of the merchant's daughter should be demanded for you to marry with? Let me know the name of that merchant."[4] Some instances of Asura-marriage, in which money is given to the girl's guardians from the boy's side, are also found. In Śārdūlakarṇāvadāna Triśaṅku asked of Puṣkarsārin, "Tell me what money would you like to have for your daughter."[5] This fact is admitted by Gokuladas De also who observes—"A wife was for the most part obtained for money paid to her father's family by the husband in whose house, however, she exercised full control over internal management".[6]

The girl, before marriage, acquired knowledge in so many fields. At many places in the Avadāna literature the adjective for marriageable girls is Guṇvatī i.e. a girl abounding in talents. Prakṛti, daughter of Puṣkarsārin, is one of such references.[7] There are instances where girls used to help their mothers in their domestic work and thus acquired training in the same. There is a reference of Cāṇḍāla girl, named Prakṛti, fetching water from the well.[8] Some of the women were well-versed in Music and dance. The queen of Roruka

1. *Divyāvadāna* XIII, p. 104
2. Ibid XXXIII, p.320
3. *Avadāna-Śataka*, p. 175
4. *Divyāvadāna* II. p. 21
5. Ibid XXXIII p. 320
6. De, Gokul Das. *The Significance and Importance of Jātaka*, p. 109
7. *Divyāvadāna* XXXIII p. 319
8. Ibid, p. 314

was a very good dancer.[1] There is a mention of her dancing to the tunes set by her husband. In the Avadāna-Śataka one teacher of dramatics is mentioned His daughter Kuvalayā was well-versed in music. So much so that when she entered the stage all the spectators were spell-bound. In Vītāśokāvadāna also there is a mention of so many girls dancing before Vītāśoka.[2] The mention of musical instruments such as वसुघोषक, वीणा. वेणु, पणा. भेरी, पटह, मृदङ्ग. वल्लरी, ताल, शङ्ख etc. is also made.[3]

It seems that education in the field of medicine was also given to the women. In the Kuṇālāvadāna[4] it is mentioned that when all the doctors failed to cure the king's ailments, queen Tiṣyā tried and succeeded in curing the king. She ripped open the stomach of an Ābhīra-boy, suffering from the same ailment, examined the germs, experimented with different medicines and when reached at some successful conclusion, gave the medicine to the king. And thus the king was cured. Can any one deny the fact that Tiṣyā was educated in the field of medicine ? She, as a token of gratitude, was offered to rule the kingdom for seven days. This incident shows how much developed her persoality was. Is this type of personality a product of mere chance ? Of course not. A full course of training peeps through this fully developed personality. So we can safely conclude that formal training in different fields of fine arts, medicine etc was given to the women as well.

Religious training was also open for women. So many instances can be quoted where women got religious instructions. The queen of Roruka was eager to listen to the religious discourses, so much so, that a special arrangement for her was made by engaging a nun Śailā who came to her palace to preach her and her friends in religious lessons. Prakṛti, a Cāṇḍāla girl, was also ordained as a nun in the Buddhist

1. *Divyāvadāna*, XXXVII p. 470
2. Ibid, XXVIII p. 273
3. Ibid, XXII, p. 196
4. Ibid, XXVII p. 263

order.[1] One girl, named Somā, mentioned in the Avadāna-Śataka, is said to be so much learned that the scholars from far and wide came to listen to her intellectual discourses. She had learnt all the Śāstras.

Though the institution of marriage was in vogue, yet there seems to he a special section of the society where marriage was not necessary for sex relations and free-mixing of sexes was allowed.[2] In the Avadāna-Kalpalatā (Āmrapālyavadāna) there occurs the following stanza :—

कन्या गणोपभोग्यैव न कस्मैचित्प्रदीयते ।
इति वैशालिकैः पूर्वं स्वदेशे नियमः कृतः ॥

Money, too, was given for such relations. There, in the above-quoted story, Āmrapāli says :—"पणः कार्षापणशतं पञ्चभिः प्रत्यहं मम" such relations can be easily named as the prostitution. The institution of prostitution is also mentioned in the Pāṁsupradānāvadāna. There the courtesan, Vāsavadattā, is said to have served people for five hundred old coins (वासवदत्ता पञ्चभिः पुराणशतैः परिचारयते).

For marriage purposes girl's merits were the main considerations. Besides talent, physical charm too was sought after. No body was ready to accept Virūpā because she bore 18 signs of ugliness.[3] Family, beauty, talent, health, money, etiquatte etc. and many other virtues were expected of a girl[4] Though nothing in particular regarding the merits of the girls is written in the Avadāna-literature, yet in the Divyāvadāna there occurs a story entitled Śārdūlakarṇāvanāna[5] in which Triśaṅku told Puṣkarsārin something about the virtues of the

1. *Avadāna-Śataka*, p. 183
2. "It was a custom among the Vajjis, as noted before, to make courtezans (gaṇikās) from girls of perfect beauty." Law, B. B. *India as described in Early Texts of Buddhism and Jainism*, p. 167
3. *Avadāna-Śataka*, p. 197
4. *Divyāvadāna* XXXIII, p. 319
5. Ibid XXXIII, p. 410-413

girls. He said that in an auspicious time one should, with other intelligent persons, go and examine the girl's virtues. They should examine her hands, feet, nails, fingers, palm-lines, tummy, lips, tongue, teeth, nose, eyes, eye-brows, fore-head, ears, hair, cheeks, voice, complexion, intelligence etc. Then he suggests that right-handed girls should be given preference in marriages. He further tells about different kinds of girls. If the girl is of dark complexion and her voice is like that of a swan, then she is bound to produce eight sons and would be always surrounded by many men and maid-servanrs. Girls, possessing the voice of Swan (हंसवल्गु),[1] are preferred by Varāha-Mihira also. If different parts of her body are quite proportionate then too she is expected to be the mother of eight sons. The Gṛhya-Sūtras also lay down that a girl, whose limbs are proportionate, should be chosen as bride.[2] If her tummy is like that of a tortoise then she is foretold to be very rich and be a proud mother of many sons. If on her palm there are some lines making the figure of a tortoise, a Svastik sign (+). a flag, an ear-ring or a garland then it can be safely prophecied that she will produce only one son and that son will become the king. If she possesses twentyteeth and all as white as cow-milk, then she is foretold to be the king's mother. If her lips and tongue are red and eyes are like those of a she-deer then she is to sit by the side of king. If her fingers are close and her nails and feet are red like a flower then she is foretold to lead a very easy and luxurious life. The man, who marries a girl, who is financially rich, and who possesses youth, fame and beauty, flourishes. If there are hair on the upper lip of a girl then widowhood is foretold. If the smallest finger of the feet does not touch the earth then she is foretold to divorce her husband and follow her own will. This fact is revealed by Varāha-Mihira also (कनिष्ठिका वा तदनन्तरा वा महीं न यस्याः स्पृशति स्त्रियाः स्यात् । गताथवांगुष्ठममीत्य यस्याः प्रदेशिनी सा कुलटाऽतिपापा ॥)[3] Somewhat similar views are

1. *Bṛhat-Śaṁhitā*, p. 449
2. Vide Ram Gopal—*India of Vedic Kalpa-Sūtras*, p. 213
3. *Bṛhat Saṁhitā*, p. 451

expressed in भावकुतूहलम्[1] also. If a girl possesses dimpled cheeks then too it is said that she is not virtuous. A man should wed only that girl who possesses sweet tongue and red lips. Red lips (रुधिरबिम्बरूपभृत्) are considered auspicious by Varāha-Mihira also.[2]

Marriage between the real brother and sister was not sanctioned. This fact is revealed in the following stanza of the Avadāna-Śataka[3] :—

न युक्ता भगिनी भार्या तथा धर्मः कथं भवेत् ।
अगम्यगमनाच्चैवमधर्म एव सम्भवेत् ॥२४८॥

Generally the marriages were organised between the persons belonging to the same caste (सदृशात् कुलात् कलत्रमानीतम्). No one wanted to give his daughter to a person of lower caste. Even king Prasenajit could not marry the princess of the Śākyas only because the Śākyas considered themselves superior.

But the inter caste-marriages were sanctioned with certain reservations. A girl belonging to lower caste could be married to a man of higher caste, but the girl of higher caste could not be married to a man of lower caste. A Brāhmaṇa could marry a girl who is either of Brāhmaṇa or Kṣatriya or Vaiśya or Śūdra caste i.e. a Brāhmaṇa could be married to a girl of any caste. A Kṣatriya could marry a girl belonging to any of the following castes :—Kṣatriya, Vaiśya or Śūdra. A Vaiśya could marry a girl who is either Vaiśya or Śūdra, while a Śūdra could marry only a Śūdra girl. Kings, however, so many times, selected beautiful girls of lower castes and made them their queens, King Prasenajit selected a slave's daughter for marriage and made her his second queen.[4]

---

1. कनिष्ठिका स्पृशेद् भूमिं चलन्त्या योषितस्तदा ।
   सा द्रुतं स्वपतिं हत्वा जारेण रमते पुनः । भावकुतूहलम्, p. ८४
2. *Bṛhat Saṁhitā*, p. 448
3. *Avadāna-Śataka*, p. 281
4. *Divyāvadāna* XIX, p. 323

Purdah-system is one of the most important phenomena concerning women. In the Avadāna literature we do not find such instances in abundance where this system is observed. Generally women were free to do whatever they liked. So many ladies dedicated their lives at the altar of religion. Can any one say that these nuns observed queen Tiṣyā ruled for seven days. Naturally when she ruled she had to discuss problems with people of different walks of life including her ministers, and face many problems. In the Avādāna-Śataka[1] it is mentioned that at a social gathering all the members were invited to attend a function with their wives failing which they had to pay penality of 500 Purāṇas. At another place it is mentioned that the wife of a trader went with her husband on a business tour.[2] In Jātaka stories also we find the mention of so many Parivrājikās. Therīgāthā, a section of Buddhist literature, abounds in with tales of such nuns, some of whom had attained considerable height in the field of knowledge. They were quite intelligent, and alert. They were not dependent upon any of the male members of their families. Thus we find that in general women did not observe Purdah. Of course, a few instances can be quoted which reveal that some of the women did observe the same. The queen of Roruka observed Purdah. She did not go to the monks for religious lessons. One nun. named Śailā, was called for to preach her religious lessons.

Though the bed-rock of social organisation, as inherited from the Vedic Aryans, was, no doubt, the patriarchal family; and the father was its head; yet the place of mother was not the least lower. The princes of the royal blood and sons of the Brāhmaṇas were distinguished by the names of their mothers, e. g., Ajātasattu Vedehiputta, Sāri-putta, Moggaliputta etc. She was considered the mistress of the family. She

---

1. *Avadāna-Śataka*, LXXX p. 197
2. *Divyāvadāna*, XXVI p. 237

was held as one of the most respectables of the beings. Any insult, done to her, caused great havoc.[1] Maitrakankyaka went to hell as a punishment for having offended his mother, and a glowing iron-wheel started revolving around his head.[2] Still more, Yaśodharā had to bear her pregnancy for full six years because once she, when born as an Ābhīra girl, had cheated her mother by giving her the heavier load to carry and she herself carried the lighter load. As her mother had to walk six 'Krośa' (12 miles) with that heavier load on, she had to carry a child in her womb for full six years. This was the punishment granted to her for deceiving her mother.[3]

Though the Buddhists called women Mātugāma (Sanskrit-Mātṛgrāma) i. e. the mother-folk; they respected them as mothers and held them in high esteem. Yet they tried to avoid their company because they feared that their physical charm might tempt them and thus spoil their morality. In Pāṁśupradānāvadāna Upagupta avoids the company of the courtesan Vāsavadattā by refusing her invitation of love. In Śārdūlakarṇāvadāna[4] Ānanda, with the Lord's help, succeeded in getting rid of the charming grip of Prakṛti. In Sundarinandāvadāna[5] Nanda is forced to leave his beloved wife Sundarī.

The woman was considered as property of her husband. The husband had every right to sell her, to donate her and even to kill her. In the Avadāna-Kalpalatā we find many instances where the husbands donated their wives. King Śrīsena gave his queen to an ordinary student, who wanted to give her to his teacher as gift.[6] King Hemacūḍa donated his queen to a demon.[7] Subhadra killed his wife because it was foretold that

1. *Divyāvadāna*, XXXVIII p. 493.
   मातर्यपकारिणः प्राणिन इहैव व्यसनप्रपातपातालावलम्बिनो भवन्ति ।
2. Ibid.
3. *Avadāna-Kalpalatā* p. 484
4. *Divyāvadāna* XXXIII p. 317
5. *Avadāna-Kalpalatā* pp. 85-95
6. Ibid., Pallava 2, p. 20
7. Ibid. Pallava 3, p. 26

she would give birth to an ill-omened child.[1] Viśākha's brothers killed their wives as they took them as burdens on them.[2]

The character of some women, as reflected in the Avadāna literature, is steeped in black colour. Some women are shown as very much jealous, sensuous and treacherous. The queen Tiṣyā, out of jealousy, attempted to destroy the Bodhi tree by charms because she had mistaken Bodhi for a woman. She is shown very much sensuous. When she met Kuṇāla in seclusion she offered herself for sexual pleasures and at his refusal she became so much furious that she decided to inflict vengeance and got it done by procuring royal order for his banishment.[3] It is mentioned in the Avadāna literature that in order to please her sensual cravings, a woman can go to any extent. So much so that she can kill her husband; make sexual relations with her son even,[4] In the Avadāna Kalpalatā there is a mention of the wife of Viśākha who killed her husband, who had done so much good to her. So much so, that he went to have rocks melted to cure her headache. Yet she played treachery by leaving the rope upon which her husband Viśākha was hanged [5] In the Divyāvadāna also there is the mention of a mother, who in the absence of her husband, gets sexual pleasures by getting herself sexually attached to her own son. She pleads that the women are like paths and holy places. As a path or a holy place, trodden by father, is not restricted for his son likewise, a woman sexually attached to a father, can be attached to his son also. There is nothing wrong in it.[6] And in order to hide

1. *Divyāvadāna* XIX p. 163
2. *Avadāna-Kalpalatā* Pallava 32, p. 220
3. *Divyāvadāna* XXVII
4 Ibid XVIII p. 142
5. *Avadāna-Kalpalatā* p. 221
6. A similar description is found in the Jātakas also

   यथा नदी च पन्थो च पाणागारं सभा यथा ।
   एवं लोकित्थियो नाम, नास कुज्झन्ति पण्डिता ॥

   i. e. As rivers, paths, wine-places, inns, and water places are meant for the use of all without any distinction so also are the women. *Anabhirata Jātaka.*

this sin, she brings her son round to kill her husband on his arrival and also a monk who knew their illicit relation.[1]

It seems that this blackening of some of the women characters was not without purpose. By showing such black side they wanted to warn the lustful monks to keep aloof from feminine charms, which might overpower their reason.

As polygamy was not uncommon among the kings[2] so jealousies and rivalries among the co-wives prevailed in the Royal harems. Śyāmāvatī the beloved queen of king Udayana was burnt to death by her co-wife for procuring the lost love of King Udayana.[3] Very often the queens remained unsatisfied with their husbands and hence extended their love invitations to others. Tiṣyā, queen of Aśoka, tried to get the company of Kuṇāla, the son of her co-wife.[4] That is why mostly the Kings were very susceptical about the chastity of their wives. Prasenajit, cut the hands and legs of his brother Kāla, who was alleged to be the violator of his harem.[5]

It seems that the women of the time did not enjoy any type of economic freedom because in the Cūḍāpakṣāvadāna a householder, before leaving his home and starting on a sea-voyage, thinks 'If I give to my wife surplus (प्रभूतान्) gold coins (कार्षापणान्) then she will enjoy the company of other men.[6] Thinking thus he gets his money deposited with one of his friends with the instruction that he should give her money at times when she needed food or clothing.

---

1. *Divyāvadāna* XVIII p. 142
2. "With the royalties polygamy was the rule (Even a righteous king like Aśoka had queens more than one) and monogamy the exception."—Law, B.C. *India as described in Early Texts of Buddhism and Jainism* p. 168
3. *Divyāvadāna* XXXVI p. 458
4. Ibid. XXVII p. 262
5. Ibid. XII p. 95
6. Ibid., XXXV P. 436

   सः गृहपतिः संलक्षयति यद्यहमस्मै प्रभूतान् कार्षापणान् दास्यामि ।
   परपुरुषैः सार्धं विहरिष्यति । तेन तस्य कार्षापणा न दत्ताः ।

Festivities

The Avadāna literature reflects a very cultured society. The people, who constituted this society, rejoiced themselves by celebrating several festivities. Detailed descriptions about many sources, through which they sought entertainment, are found in the Avadāna literature. Story-telling,[1] hunting,[2] sporting in water,[3] strolling in gardens,[4] recitation,[5] Music[6] and dancing[7] were some of them.

The Avadāna.Śataka mentions a very popular festival called Sālabhañjikā. There it is stated that once the Lord dwelt at Śrāvastī in the Jetagrove. At that very time this festival was celebrated in which several hundred thousands of people gathered there, collected Sāla blossoms, played, made merry and roamed about there.[8] Stating a similar reference from the Nidānakathā Rhys Davids[9] describes—"Now between the two towns (Kapilavatthu and Devadaha) there is an auspicious grove of Sāla trees belonging to the people of both cities, and called Lumbinī grove. At that time from the roots to the topmost branches it was one mass of full-blown flowers; and amidst the branches swarms of five-coloured bees, and flocks of birds of different kinds, roamed, warbling sweetly. The whole of Lumbinī grove was like a wood of variegated

---

1. *Divyāvadāna* VIII p. (Supriya amused Magha with this device.)
2. Ibid XXVIII p. 278, XXX P. 288
3. Ibid XXX p. 287.
4. Ibid XXVI p. 235, I p. 2, XXX p. 287
5. Ibid VIII p. 68 (Supriya amused Magha by the recitation of some fanciful poems)
6. Ibid XXVII p. 267
7. Ibid XXXVII p. 470
8. *Avadāna-Śataka* LIII p. 134

   तेन खलु पुनः समयेन श्रावस्त्यां सालभंजिका नाम पर्व प्रत्युपस्थितम् । तत्रानेकानि प्राणिशतसहस्राणि सन्निपत्य सालपुष्पाण्यादाय क्रीडन्ति रमन्ते परिचारयन्ति ।
9. Davids, Rhys. *Buddhist Birth Stories* London 1880, Vol. I, pp. 65

creepers, or the well-decorated banqueting hall of some mighty king. The queen beholding it was filled with the desire of disporting herself in the Sāla grove (Sālavanakīlaṁ kīlitukamātā): and the attendants entered the wood with the Queen. When she came to the root of an auspicious Sāla tree, she wanted to take hold of a branch of it. The branch, bending down, like a reed heated by steam, approached within reach of her hand. Stretching out her hand she took hold of the branch, and then the pains came upon her."

Another festival, named Girivalgusamāgama,[1] is also mentioned in the Avadāna-Śataka. In this festival dramatists from the South came and displayed their performances before the huge gathering, assembled from different parts of th country to attend the festival.

Food and Drink

Food grains, which mostly included rice,[2] barley,[3] wheat.[4] gruel,[5] til,[6] Mudga,[7] Masūra[8] (pulses) etc. vegetables[9], meat,[10] milk[11] and milk-products such as ghee[12] and curd,[13] butter[14] etc. constituted the main diet of the people. Sugar[15] and mollases[16] also not absent.

After going through the whole set of the Avadāna literature we find that rice-dish was very popular with the

---

1. *Avadāna-Śataka* LXXV p. 185
तेन खलु समयेन राजगृहे नगरे गिरिवल्गुसमागमो नाम पर्व प्रत्युपस्थितम् ।

2-16. ओदनं [२]सक्तु, कुल्माष[४] मत्स्यमांसम्[१०] । मूलखादनीयं स्कन्धखादनीयम्, पत्रखादनीयं[६] पुष्पखादनीयं फलखादनीयं[८] तिलखादनीयं[६] खण्ड[१५]शर्करगुड़[१६]खादनीयं पिष्टखादनीयम् ।

(*Divyāvadāna* XI. P. 85)

तिलतण्डुला[५] [७]मुद्गमाषा[७] यवा[3] गोधूम[४] मसूरा:[८] शालय: सर्पि कर्पास ।

(Ibid p. ?)

क्षीरेण[११] दध्नो[१3] नवनीतेन[१४] सर्पिषा[१२] सर्पिमण्डेनान्यैश्चोत्तप्तोतप्तैरुपकरणविशेषै: ।

(Ibid., p. 2)

people of the time. Not only was this dish very much popular but was also held in high esteem. At so many places in the Divyāvadāna the words such as (सज्जं भक्तम्)[1] 'rice dish is ready' occurs. Any invitation for dinner or Luncheon was extended to Lord in the following words :

अधिवासयतु मे भगवान् श्वोऽन्तगृहे भक्तेन सार्धं भिक्षुसंघेन इति ।[2]

When all the preparations for the luncheon were completed then a messenger was sent to the Lord with the following words :

भदन्त, सज्जं भक्तं, यस्येदानीं भगवान् कालं मन्यन्त इति ।

First of all the Lord was served with riee dish and then after him other monks were also served with the same. It must have been accompanied with either curd or sesamum (Til) etc. because words such as दध्योदन[3] and तिलोदन also occur at some places. In the Divyāvadāna an edible called Alavaṇikā Kulmāṣapiṇḍikā[4] is also mentioned. King Prasenajit once served this dish to the Lord. Perhaps it was some round-shaped thing prepared by barley powder. Kulmāṣa means barley (स्याद्यावकस्तु कुल्माष Amarakośa). It used to be eaten both salted and plain. It was named as Alavaṇikā when it was plain and Lavaṇikā when salted. Sometimes it was buttered and sometimes not. When it was not buttered then it was called Rukṣikā.[5] Pāṇini also mentioned Kulmāṣa as a food which was ceremoniously eaten on a particular day in the year.[6] Pūpāhāra, modern Pūvā, was also a favourite sweet dish. It was prepared of wheat flour and ghṛta, and this dainty confectionary was not unknown to Ṛgveda even.[7] Pūpalikā[8] is another name for some confectionary mentioned

1. *Divyāvadāna* VI pp. 40, 51 etc.
2. Ibid. VI p. 51.
3. Ibid. XXVI p. 233/22, p. 234/4, XXXV p. 435/4
4. Ibid. VII p. 55
5. Ibid. p. 54
6. Vide Agrawala, V. S. *India as known to Pāṇini* p. 108
7. Ibid. 109
8. *Avadāna-Śataka* p. 226/7, 21

in the Avadāna-Śataka. P.L. Vaidya[1] has translated it as 'Pan-cake', while at places, it is referred as "a sort of sweet cake'. Perhaps it was some triangular shaped sweet cake prepared of flour and ghṛta. Sweets were given more importance. Molasses and sugar were wellknown.[2] Sweet-balls (शर्करामोदक) are also mentioned in the Avadāna literature. One dish called Maṇḍilaka,[4] prepared of sugar and flour is also mentioned. It seems that at the Buddhacandrikā day nonvegetarian food was also eaten. Such reference is found in the Divyāvadāna.[5]

The study of the Avadāna literature also reflects the fact that meat-dish used to be very much popular in those days. In the Aśokāvadāna[6] it is mentioned that a huge crowd followed a cow-slaughterer (गोघातक), who had an ox with him for killing and having flesh of the beast as soon as possible. They were constantly persisting, 'Slaughter this beast as soon as possible, we want its flesh (शीघ्रमेनं वृषं घातय, वयं मांसेनार्थिन इति). This demand of the public shows how popular the meat dishes were. The mention of the very word 'cow-slaughterer' suggests that cows were slaughtered and consequently beaf was eaten by the people. Meat of sheep,[9] tortoise[8] and fish[9] was also eaten by the people.

Days were fixed for slaughtering the animals. The licchavīs had fixed 3 days within a fortnight for slaughtering

1. *Divyāvadāna* XXXIII p. 36४/27,31
2. Ibid. II. p. 18/4
3. Ibid.
4. Ibid. XVIII p- 159/15, 16
5. Ibid. VIII p. 58
   (आमिषसम्भोगा—बुद्धचन्द्रिका)
6. Ibid. XI p. 85
7. Ibid. I. 6
8. Ibid. XXXIII p. 380
9. Ibid. p. 370

the animals. The dates of these days were 8th, 14th and 15th. in each fortnight. Thus six days in a month were allowed in which animals could be slaughtered.[1] The animals, whose flesh was used for eating, were very costly. 3000 Kārṣāpaṇas for instance was the price for an ox.[2]

The mention of a dish Soḍaśaguṇitamadhupāyasa (पोडशगुणितमधुपायस:),[3] which was served to the Lord by a country-woman, is found in the Avadāna literature. Fried grams[4] and powdered grams (सक्तु) were also some of the food-stuffs prevalent among the poor people of the time. Some people lived on grass only.[5] An intoxicating fruit, eating of which caused slumber for full seven days, is also mentioned in the Dharmarucyāvadāna At so many places the word पानगृहं[6] occurs which indicates that drinking was also indulged in by the people. ताड़ी[7] and सुरा[8] words are used for wine. Drinks like sugarcane-juice[9] and sweet syrup[10] were also in vogue. Drinking, though common, yet was not sanctioned as useful in the society.[11]

Clothing

The Avadāna literature gives the sketch of a society which was not unfamiliar either with cotton clothes or with silken clothes. The word used for cotton clothes is Kārpāsa[12]

1. *Divyāvadāna* p. 85
2. Ibid XI p. 85
3. Ibid XXVII p. 250
4. Ibid XXXIV p. 436
5. Ibid I. 4
6. *Avadāna-Śataka* XII p. 90
7. *Divyāvadāna* XXXIII p. 387
8. Ibid
9. Ibid XXX p. 284
10. Ibid XXXIII p. 387
11. Ibid XXXII p. 322, *Avadāna-Śataka* p. 32
12. Ibid XXII p. 474

while that for silken is kauśeya.[1] The word kṣauma[2] occurs for linen cloth made from the yarn of flax and hemp plants. Urṇā[3] word refers to woollen garments. Other words referring to the clothing, prevalent in the contemporary society, are kāśika[4] (cloth made in kāśī), kauṭumba[5] Śaṇa-Śāṭikā,[6] Phuṭṭaka,[7] Aṁśuka,[8] Paṭṭa,[9] Ūrṇādukūla,[10] Cīna-vastra[11] (cloth made in China). Kambala[12] (blanket), Prāvaraka[13] (uppar scarf), Yamalī,[14] Snāna-Śāṭikā[15] (to be borne at the time of bathing), Kalyadūṣya,[16] Tuṇḍicela,[17] Potrī[18] and Tasarikā.[19]

Clothes, studded with jewels,[20] were also used in higher strata of society. The cloth, used by royal dignitaries was called Rājārha,[21] Deying of Valuable cloths was also not unkown. Mention of king Bimbisāra's cloths being deyed with the help of smoke, which irritated the women folk of the

1. *Divyāvadāna* XXII p. 196, p. 474
2. Ibid XXII p. 196, p. 474
3. Ibid XXII p. 196.
4. Ibid II p. 17, Ibid
5. Ibid XXXVII p. 474
6. Ibid VII p. 52
7. Ibid II p. 17
8. Ibid XVII p. 196, XXX p. 288
9. Ibid XXII p. 196
10. Ibid XXII p. 196
11. Ibid.
12. Ibid.
13. Ibid.
14. Ibid XIX p. 171
15. Ibid XIX p. 172
16. Ibid XVII p. 133 p. 137
17. Ibid XVII p. 137
81. Ibid XVIII p. 158
19. Ibid XIX p. 170-171
20. Ibid XXII p. 196
21. Ibid XXII p. 196
22. Ibid XXXVII p. 465

family of Jyotiṣka, is also made in the Jyotiṣkāvadāna.[1] Colours, in which the cloths were deyed, were mostly blue,[2] yellow[3] and red.[4]

Ornaments

Two words Alaṁkāra[5] and Ābharaṇa[6] are used for the ornaments in the Avadāna literature. The references of ornaments such as Cūḍāmaṇi[7] for crest jewel, Muktāhāra[8] of pearl-necklace, Hāra,[9] Ardhahāra[10] for ordinary golden necklace, Kuṇḍala[11] and Karṇikā[12] for earrings, Aṅgada,[13] Keyūra,[14] Kaṭaka,[15] Valaya[16] etc. for bangles, Aṅguli-mudrikā,[17] Aṅgulikā-mudrā[18] etc. for finger-rings, Kāncī[19] and Mekhalā[20] for women's girdles, Nūpura[21] for anklets etc. reveal the fact that these and so many other ornaments were commonly used. These ornaments were made of gold. Sometimes these were studded with precious jewels also. Maṇī, Muktā, Vaidūrya, Śaṅkha, Pravāla, Rajata, Jātarūpa, Aśmāgarbha, Musāragalva, Lohitika, Dakṣiṇāvarta[22] etc. are some of the names of

1. *Divyāvadāna* XIX p. 172
2. Ibid XXX p. 288, XXXV p. 428
3. Ibid II p. 17, XIX p. 163, XXXV p. 428
4. Ibid II p. 17, XIX p. 163, XXX p. 288
5. Ibid XXII p. 196
6. Ibid XXII p. 196
7. Ibid XXVI p. 288, XXX p. 290, 291
8. Ibid XXVII p, 245
9. Ibid XXII p. 196, XXXVII p. 4J0
10. Ibid
11. Ibid I p. 5, 7, XXII p. 199, XXXVII p. 470
12. Ibid I p. 16
13. Ibid I p. 5, 7
14. Ibid XXII p. 196
15. Ibid p. 196, XXXVIII p. 511
16. Ibid XXVI p. 288
17. Ibid XXX p. 296, 298
18. Ibid XIX p. 176, XXX p. 292, 298
19. Ibid XXVI p. 288, XXXVII p. 506
20. Ibid XXXVII p. 504,
21. Ibid XXVI p. 288, XXXVIII p. 565
22. Ibid. XVIII p. 142

precious stones which were used to be studded in the ornaments. Mention of wooden-earrings (Dārukarṇikā),[1] perhaps flower earring (Stavakarṇikā),[2] and earrings made of tin (Trapukarṇikā)[3] is also found which shows that the ornaments, other than the golden ones, were also prevalent in the society.

Ornaments were used by both male and female alike.[4] Even the animals, at times, were adorned with golden ornaments. Decorating the horns of cows etc. with gold was a common practice in the society[5] as in the days of the the Upaniṣads.[6] Mention of a chariot being decorated with gold and precious stones is also found in the Avadāna literature.[7]

Cosmetics

Candana, Kumkum,[9] Karpūra,[10] Agaru-gandha,[11] Cūrṇagandha,[12] Kusumagandha,[13] Dhūpa,[14] Vilepana,[15] etc. are some of the cosmetics which were used as after bath-decorations. Snānodvartana[16] was also a very popular cosmetic,

---

1. *Divyāvadāna* II p. 16
2. Ibid II p. 16
3. Ibid II p. 16
4. Ibid I p. 7, XXXVII p. 470, XXII p. 196
5. Ibid XXII p. 196 (सुवर्णश्रृङ्गांश्च गावः कामदोहिन्यः)
6. बृहदारण्यकोपनिषद् Ch 3.1.1 स ह गवां सहस्रमवरुरोध दश दश पादा एकैकस्याः शृङ्गयोराबद्धा बभूवुः ।
7. Ibid XXII p. 196
8. Ibid XXII p. 195, XXVII p. 259
9. Ibid XXVII p. 259
10. Ibid XXVI p. 259
11. Ibid XXVI p. 105
12. Ibid XXII p. 195
13. Ibid.
14. Ibid XXXVII p. 491
15. Ibid XXII p. 196, XXXVII p. 472
16. Ibid XXX p. 287

used at the time of bathing. Perfumed water was used for bathing.[1] Flowers were also used for decorating the body. Sudhana Kumāra used to wear a garland of blue roses.[2]

Rights and Duties of Kings :

The Indian political theory is governed by Dharma. धार्मिक:[3] and धर्मराज:[4] are the epithets mostly used for the kings in the Avadāna literature. धर्मराज्य[5] is stated to be the ideal of good rule. In this dharmarājya the people flourish and prosper. It is well-populated, free from quarrels, milking-cows and buffaloes are found in abundance in such a kingdom.[6] In striking contrast to this above-mentioned ideal-rule stands the description of a bad ruler (अधर्मभूयिष्ठ) who, by his punishments, killings, arrests etc., always scares the people. The people start leaving his kingdom and settling down somewhere else. It never rains in time in his kingdom. Consequently acute famines break out.[7] The acuteness of famines can well be imagined by the description which reveals the nature of various types of famines. In the Meṇḍhakāvadāna[8] it is mentioned that there are the following three types of famines :

(1) Cañcu[9]—When no food-grain is left for eating, then

---

1. *Divyāvadāna* XXXVII p. 472
2. Ibid XXX p. 294-295
3. Ibid XXX p. 283 धार्मिको धर्मराजो धर्मेण राज्यं कारयति ।
4. Ibid
5. Ibid
6. Ibid, राज्यं कारयति ऋद्धं च स्फीतं च क्षेमं च सुभिक्षं च आकीर्णबहुजनमनुष्यं च शान्तकलिकलहडिम्बडमरतस्करदुर्भिक्षरोगापगतं शालीक्षुगोमहिषीसम्पन्नम् ।
7. Ibid XXX p. 283 राजा अधर्मभूमिष्ठः चण्डो रभसः कर्कशोऽधर्मेण राष्ट्रनिवासिनां त्रासयति । अधर्मभूमिष्ठतया चास्य देवो न कालेन कालं सम्यग्वारिधारामुत्सृजति ।
8. Ibid. X p. 82
9. Prof, K. A. Nilakantha Sastri, holds a different view about it. He has stated in *"Gleanings on Social life from*

the people start eating the seeds, stored for seeding, and thus save themselves from death by starvation.

(2) Śvetāsthi—When the situation of famine is so severe that nothing remains for eating, not even seeds, then the people start metting the bones to such an extent that those bones become white and then they drink mixture. This type of famine is ealled Śvetāsthi i.e. white bones.

(3) Śalākā-Vṛtti— When the starving people derive pieces of rice, sugar etc. from the holes with the help of Śalākā (stick) and eat them. This situation is called 'Śalākā-Vṛtti,

The kings were duty-bound for providing food for everyone during the time of famine. King Kanakavarṇa provided the same for full twelve years.[1] King Rudrāyaṇa of Roruka was such an ideal king, as was very much devoted to his subjects.[2] In the like manner his subjects also were very much sincere towards him. When he retired from his royal responsibilities, he entrusted his kingdom to prince Śikhaṇḍi and advised him to rule with dharma.[3] As the social and economic happiness of the people was dependent upon the king's being virtuous, they were advised to be so. These virtuous kings used to treat their subjects with the father-like affection.[4]

---

the Avadāna Literature" (P. 24-25) thus : "Cañcu is employed for casket; men put grain in a casket and leave it as provision for the dead with the idea that they will live upon it in after-life; being connected with the casket this famine is called 'Casket'.........People are supposed to rummage the graves of the dead and eat the grain found in casket there as burial offerings."

1. *Divyāvadāna* XX p. 180
2. Ibid XXXVII p. 472/8 'अनुरक्तपौरजनपदोऽसौ राजा'
3. Ibid p. 472/16-17 पुत्र, मया धर्मेण राज्यं कारितम्, येन मे इयन्ति प्राणिशतसहस्राणि पृष्ठतोऽनुबद्धानि । तत्त्वयापि धर्मेण राज्यं कारयितव्यमिति ।
4. Ibid X 82/14 एकपुत्रमिव राज्यं पालयति ।

Virtue-less kings had to undergo the sufferings of hell. Hence Mahāpraṇāda was advised by Śakra to rule virtuously and avoid hellish sufferings.[1] The virtuous kings respected the reasonable suggestions of their ministers while those virtue-less-ones condemned every suggestion —right or wrong—of their ministers and did what they liked. King Śikhaṇḍi, after getting enthroned, started reigning with injustice. Ministers Hiru aud Bhiru suggested him to reign with justice. He laughed at their suggestion. Thrice they suggested to change his way of injustice and to follow the path that is noble and just. King Śikhaṇḍi, at this, got angry with them, drove them out of ministership and engaged such new ministers as would follow him—unjust and cruel.[2] Such kings were very cruel and did not listen to any suggestion which went against their wishes. King Viruḍhaka killed his son because the later suggested him to kill the Śākyas as they were originally his relatives.[3]

The princes were enthroned after the death of their fathers, the reigning kings. Prince Māndhātā was coronated at the death of his father king Upoṣadha.[4] If the king died issueless then the people selected some worthy person and made him-king. When the king of Utpalāvatī died issueless, the ministers selected Rūpāvata and enthroned him.[5] "The princes of the royal blood were generally eager, at the instigation of others, to secure the throne at the expense of their fathers, the reigning king."[6] Ajātaśatru conspired with Deva-

1. *Divyāvadāna* III 36/6-7
   मा अधर्मेण राज्यं कारय, मा नरकपरायणो भविष्यसीति ।
2. Ibid XXXVII p. 477
3. *Avadāna-Kalpalatā* p. 104
4. *Dīvyāvadāna* XVII p. 131.
5. Ibid XXXIIp. 309
6. *India as described in Early texts of Buddhism and Jainism* B.C. Law p. 169

datta against his father Bimbisāra and without caring for other loyal ministers arrested and killed him.[1] References are not wanting of such princes as were very much indifferent about coronation. Prince Māndhāta, when called for coronation by the ministers after the death of his father Upoṣadha, did not rush to them saying, "If this coronation is legal, let it come to me by itself."[2]

The ceremony of coronation was celebrated by making the person being coronated sit on a jewelled-chair. At the coronation ceremony of Prince Māndhātā a Yakṣa, named Devaukasa, was ordered to bring one रत्नशिला and श्रीपर्यंक.[3]

A coronated king was called पञ्चककुद्[4] and he bore the following five signs of kingship :—Turban, Umbrella sword, small fan and shoes.[5] King Bimbisāra used to leave these five marks of royality outside the entrance when he visited the place of the Lord.[6] Every Cakravartī king possessed seven treasures :[7] The wheel, the elephant, the horse, the previous time, the woman, the house-hold, and the leadership. The kings were very much helpful to their subjects particularly in connection with some religious act. King Kṣema not only sanctioned the erection of a Stūpa but sent protectors also to defend them from the disturbances caused by the Brāhmaṇas.[8]

---

1. *Divyāvadāna* XIX p. 170
2. Ibid XVII p. 130
3. Ibid XVII p. 130
4. Ibid XII p. 91
5. Ibid उष्णीष, छत्र, खड्गपाणी, बालव्यजन, उपानह्
6. Ibid
7. Ibid III p. 36 see also Ibid XI p. ?7 & XVII p. 1
   "चक्ररत्नं हस्तिरत्नमश्वरत्नं मणिरत्नं स्त्रीरत्नं गृहपतिरत्नं परिणायकरत्नमेव सप्तमम्"
8. Ibid XVIII p. 150

As regards the sex-life of these kings, poligamy was the fashion of the day. King Udayana married two chief queens-Śyāmāvatī and Anupamā. Besides these two, he possessed other 500 queens also in harem.[1] King Kanakavarṇa is said to be in the possession of 20000 queens.[2] These kings are said to be ruled over by the queens.[3] Their harems were divided into three categories—senior, Middle and Junior.[4]

Generally their relations to other kings were quite friendly. Rudrāyaṇa, king of Roruka. sent a gift as a token of friendship to king Bimbisāra. Bimbisāra reciprocated the same.[5]

Ministers and Officials

The Minister held very important place in the administrative machinary. It was he who guided the king in his moments of utter confusion. When king Aśoka was checked by his grandson Sampadi for his act of excessive donation to the Saṅgha, he, in a state of utter confusion, asked his minister Rādhagupta, "Say, who is the ruler at present ?", Rādhagupta fell on his feet quite devotedly and with folded hands replied, "Your majesty is the ruler."[6] It was he who could not stand any calamity either upon king or upon kingdom. The minister named Mahā-Candra of king Candraprabha, in order to save the king from the feared consequences of evil dreams, got a jewelled head built for giving any one who might come to ask for the head of king Candraprabha.[7] Ministers even

1. *Divyāvadāna* XXXVI p. 465-456
2. Ibid XX p. 180
3. Ibid XXXVI p. 457 (स्त्रीवशगा राजानः)
4. Ibid XXXVI p. 452(ज्येष्ठक, मध्यम, कनीयस)
5. Ibid XX p. 180
6. Ibid XXIX p. 211 ततो राजा अशोको राधगुप्तमुवाच कथय राधगुप्त, कः साम्प्रतं पृथिव्यामीश्वरः ? अथ राधगुप्तोऽशोकस्य पादयोर्निपत्य कृताञ्जलिरुवाच—देवः पृथिव्यामीश्वरः ।
7. Ibid. XXII p. 201

guided the kings whenever they found them going at wrong paths. Ministers, named Hiru and Bhiru, suggested king Śikhaṇḍi, who ruled with injustice, to rule with justice.[1] Minister Yaśas of king Aśoka suggested him not to pay royal homage to the monks belonging to low castes.[2]

Some instances, referring to the cruel acts of wicked ministers, are also found in the Avadāna literature. At Taxila the citizens said to Kuṇāla "we are against neither Kuṇāla, nor king Aśoka, but these wicked ministers who insult us."[3] Aśoka also was informed in a like manner, when he was sent by his father Bimbisāra to Taxila.[4]

Exact number of ministers, which a king had is not known. King Candraprabha is stated to have a cabinet of 6500 ministers[5] while king Kanakavarṇa, it is stated, had 18000 ministers.[6] These two references simply suggest a good number of ministers. The Prime-minister was called Agrāmātya[7] In addition to ministers, the following were other officials who helped in the proper functioning of administrative machinery—

अग्रामात्य[8]	Prime Minister
अमात्य[9]	Minister
भाण्डागारिक[10]	Store-keeper
कोष्ठागारिक[11]	Treasurer

1. *Divyāvadāna* XXXVII p. 484
2. Ibid XXVII p. 242
3. Ibid. XXVII p. 263. 'न वयं कुमारस्य विरुद्धा न राज्ञोऽशोकस्य, अपि तु दुष्टात्मानोऽमात्या आगत्यास्माकमपमानं कुर्वन्ति ।
4. Ibid. XXVI p. 234. 'न वयं कुमारस्य विरुद्धा नापि राज्ञो बिन्दुसारस्य, अपि तु दुष्टामात्या अस्माकं परिभवं कुर्वन्ति .'
5. Ibid. XXII p. 197
6. Ibid. XX p. 197
7. Ibid. XXII p. 180
8. Ibid.
9. Ibid.
10. Ibid. XXIX p. 279
11. Ibid X P. 82, XXVI p. 462

गणक[1]	Statistician (accountant)
यन्त्रकराचार्य[2]	Engineer
दौवारिक[3]	Gate-keeper
घाण्टिक[4]	Bell-ringer
शौल्किक[5]	Customs-officer
प्रेष्य-दारिका[6]	Maid-servant
चार-पुरुष[7]	C.I-D. Officer
दूत[8]	Ambassador
वधक[9]	Executioner
नैमित्तिक[10]	Astrologer
पुरोहित[11]	Religious guide or priest
राजामात्य[12]	Minister for state
सेनाध्यक्ष[13]	Commander-in-chief
राजपुरुष[14]	Policeman

The Royal-seal was given very much importance. Any order, bearing that mark, was not to be disobeyed at any cost. It was the wrong use of this very seal which made queen Tiṣya successful in her intrigue.[15]

---

1. *Divyāvadāna* XX p. 181
2. Ibid. XXXVI p. 457
3. Ibid. XX P. 181, XXXV P. 430.
4. Ibid. XXVI p. 245
5. Ibid XIX p. 170
6. Ibid XXXVI P. 461
7. Ibid. VII p. 56
8. Ibid p. 479
9. Ibid. XXXVII p. 479
10. Ibid. XXXIII p. 347/26
11. *Avadāna-Śataka* XXXVIII p. 97
12. *Divyāvadāna* XXXIII P. 347
13. Ibid. XXXIII p. 359
14. Ibid XXVI P. 235
15. Ibid XXVII P. 264

Administrative Organization

Several forms of constitutional governments have been in operation at different periods of Indian history in different parts of the country. But monarchy seems to be the most prevalent form according to which the monarchs held the supreme authority. Generally these monarchs succeeded according to heredity, but at times these were elected also. King Māndhātā[1] succeeded through heredity while king Rūpāvata[2] was elected by the ministers. The ministers helped these monarchs in administration. Many officials also were engaged to assist them. The king was the pivot around whom the whole machinery of administration revolved. Administration and Judiciary were directly under the supervision of the king. The king's word was the last word in executive and judicial matters.

Mention of Gaṇa-rule, as opposed to monarchy, is also found in the Avadāna-Śataka. It is stated there that when the king of the Deccan asked the merchants from the middle country of northern India, who had gone to the Deccan in the time of the Buddha, as to who was the king in northern India, they replied :—"देव केचिद्देशा गणाधीना: केचिद्राजाधीना:"[3] i e , Lord, some countries are under Gaṇas and some under kings. Thus it is evident from the above reference that the states were divided into two classes viz having gaṇa-rule and being ruled over by a king. The order in which these states are mentioned suggests the superiority of the former over the latter. About the election of head-man of the Gaṇa Prof. Rhys Davids states, "A single chief how and for what period chosen we do not know, was elected as office-holder, presiding over the state."[4] Anyhow, it should be made clear that sovereignty did not rest in one hand in these Gaṇas as in monarchy.

---

1. *Divyāvadāna* XVII p. 36
2. Ibid. XIX p. 170
3. *Avadāna-Śataka* LXXXVII p. 220
4. Davids, Rhys. *Buddhist India* p. 19

Intelligence service was given great importance. It was through Cārapuruṣa that the king gathered all the informations related to their business. King Prasenajit, after being defeated by Ajātaśatru, appointed Cārapuruṣa in the public to know their opinion about him.[1]

Grāma, Nagar, Nigama, Karvaṭa and Rājadhānī etc. were some of the civic-divisions formed for the proper functioning of the administrative organization. *Pallīs* and *Pattanas* also were the two other divisions, prevalent at that time. Small settlements were called Pallīs. "The distinction between these and the places called kharvaṭas and Pattanas is not clear, though the *grāma* seems to be smaller than the kharavaṭa, which in turn is smaller than the Nagara. Perhaps village, town, city would represent the series".[2] Grāmaṇī was in charge of a village.[3] Kārvatic was the officer-in-charge of a karvaṭa.[4] Incharge of Nigama was called Nigama [5] Rājadhānī was the biggest and best of all the divisions. Rājadhānī of Kanakāvatī of king Kanakavarṇa was 12 yojanas in length and 7 yojanas in width. In addition to it his kingdom consisted of 80,000 Nagaras, 18 kulakoṭīs, 57 villages and 60,000 Karvaṭas. This description is of course somewhat ridiculous and hence should be taken with a grain of salt. When the king left his Rājadhānī for some reason or the other, then he did establish one of his ablest ministers in his place. King Udayana established Mākandika in his place.[6] Each of these civic-divisions[8] was, though autono-

---

1. *Avadāna-Śataka* X p. 27 अथ राज्ञा प्रसेनजित्कौशल्येन स्वविषये चारपुरुषा समन्तत उत्सृष्टा: शृणुत जनप्रवादानिति ।
2. Rapson, E.J. (Ed.) *The Cambridge History of India Vol. I*, 1955 p. 27
3. *Divyāvadāna* XX p. 131
4. Ibid. XXXXI p. 46
5. Ibid. XXXVI p. 454
6. Ibid XX p. 180
7. Ibid. XXVI p. 457 राज्ञा माकन्दिक: स्थापित: ।
8. Rapson, E,J *The Cambridge History of India* Vol. I, 1955 p. 239

mous, was yet "under the overlord of the king who administered justice and laid taxes." The in-charges of these divisions, at times, rebelled against kings. When such occasions arose, the kings either directly or through forces, suppressed these rebelling in-charges. A Kārvaṭika agitated against king Udayana. He did send his force thrice but all in vain. Then the king was advised by his ministers to go personally and suppress that Kārvaṭika as soon as possible lest he should grow stronger in his opposition to king.[1] Then the king, accompanied by all the warriors, went there and suppressed that agitation. King Dhana also had to send his force seven times for suppressing a Kārvaṭika who had become a traitor to the king. At last king Dhana did send Prince Sudhana to do the same.[2]

In matters of disputes it was the king who acted as Judge. Both the parties, involved in the dispute, were called forth, and after listening to the contentions of both, the king used to give his judicial verdict. In the dispute, which arose between Pūrṇa and other merchants, both were called forth. First of all the merchants were asked to explain the reason as to why they had imposed a fine upon Pūrṇa. They deposed by saying that since Pūrṇa had acted in contravention to the resolution of the committee of merchants, a fine was being imposed upon him. Then Pūrṇa was asked to explain why he did violated that resolution. He said, "As neither I nor any of my brothers was invited into that meeting of the merchants, in which the resolution was passed, so neither I nor any of my brothers is bound to act according to the resolution, passed in that meeting." Then the king, after listening to the views of both the contending parties gave his verdict in favour of Pūrṇa.[3]

As regards the administration and judicial business of Gaṇa—or republic. Prof. Rhys Davids states that it was carried out in public assembly, at which young and old were

---

1. *Divyāvadāna* XXXVI p. 456 यदि देव: स्वयमेव न गच्छति, स्थानमेतद्विद्यते यत् सर्वथासौ दुर्दम्यो भविष्यति ।
2. *Divyāvadāna* XXX p. 289
3. Ibid. II p. 20

alike present in their common Mote Hall (Santhāgāra)"[1] These Gaṇas had their own laws." The Laws of the Gaṇas are called by the Law books Samaya, which literally means a decision or a resolution arrived at in an assembly (from सम्+—इ=" to come together'). that is, the Laws of the Gaṇas were passed in their meetings."[2]

Revenues constituted the main source of income to the royal treasury. Land-revenue was collected from the farmers and the kings were very much particular about this main source of state-income. King Mahāpraṇāda, when found agriculture suffering and thus land-revenue decreasing, did destroy the yūpa which had become the main distracting factor for the farmers from their work of agriculture.[3] Industrial products were also subject to taxation.[4] The officer-in-charge who collected taxes, was called *Śulka-Śalika* and his office was called Śulka-śālā.[5] The merchants, trading over seas also had to pay the shipping-duty, called *Tarpaṇya-Śulka*.[6] For the proper functioning of the system of tax-collection, the whole kingdom was divided into four parts, and every part had to maintain its independent accounts. King Kṛiki donated the the whole tax, collected from eastern part of his kingdom, for the construction and repairing of four-jewelled Caitya.[7] Some of the kings exempted a section of public from taxation. King Kanakavarṇa of Kanakāvatī exempted all the traders from taxation.[8]

War was not unknown to the royal-highness of the day. King Dhana Sammata could not bear the description of flourishing, prosperous, well-populated and perfectly peaceful

---

1. Davids, Rhys. *Buddhist India* p. 19
2. Jayaswal, K.P. *Hindu Polity* Part I and II p. 1(
3. *Divyāvadāna* III p. 36
4. Ibid. XIX p. 170
5. Ibid. XIX p. 170
6. Ibid. I p. 2, II p. 20
7. Ibid. I p. 13
8. Ibid. XX p. 181

kingdom of king Vāsava and, out of jealousy, vaged a war against him.[1] His army, called Balakāya,[2] consisted of the following four types of forces ;—[3]

1. हस्तिकाय	:	the elephant corps
2. अश्वकाय	:	the Cavalry
3. रथकाय	:	the chariots
4. पत्तिकाय	:	Infantry.

All the above-mentioned four types of forces were counted under the single name Caturaṅgabalakāya चतुरंगबलकाय

The following is the list of some of the arms and ammunitions used during these wars :—

खड्ग[5] or असि[6]	:	sword
मुशल[7]	:	club
तोमर[8]	:	iron-club
पाश[9]	:	fetter
चक्र[10]	:	a sharp circular missile weapon
शर[11]	:	arrow
धनुष[12]	:	bow
अंकुश[13]	:	hook

1. *Divyāvadāna* III p. 38
2. Ibid.
3. Ibid.
4. Ibid XXXVI p. 454
5. Ibid. XXX p. 290
6. Ibid. XXVI p. 235
7. Ibid. XXX p. 290
8. Ibid. XXX p. 290
9. Ibid. XXX p. 290
10. Ibid XXX p. 290
11. Ibid, XXXVII p. 490
12. Ibid. XXXVII p. 460
13 Ibid. III P. 35, XXVII p. 249

यष्टि[1]	:	stick
परश्वध[2]	:	hatchet
क्रकच[3]	:	Saw
परशु[4]	:	axe
क्षुर[5]	:	razor

Defensive measures were also taken for protection. A protective coat, called Maṇivarma,[6] was used, which had the following five peculiarities, mentioned in the Rudrāyaṇāvadāna :—

1. It became hot in winter and cold in summer.
2. It could not be pierced through.
3. It could not be broken.
4. It was poison-proof
5. It glittered with splendour.

Common Offences and punishments

Mentioned below are some of the offences, common in the society and the prevention of which was imposed upon every true Brāhmaṇa :

i. Theft of gold
ii. Drinking
iii. Violation of the teacher's wife
iv. Killing a Brāhmaṇa

Anyone, who committed any of the above-mentioned four offences, was ostracised by the society. None, in the society offered him any seat to sit down and water to drink. He was forced to remain an outcaste until he, by following a set pattern of regulations, put forth for the purpose, again became a Brāhmaṇa. For full twelve years he had to wear

1. *Divyāvadāna* III p. 35
2. Ibid. XXX p. 290
3. Ibid XXVII p. 270
4. Ibid.
5. Ibid.
6. Ibid XXXVII p. 465 रुद्रायणस्य राज्ञो मणिवर्म पंचागोपेतं शीते उष्णसंस्पर्शमुष्णे शीतस्पर्शं दुश्छेदं दुर्भेदं विषघ्नमवभासात्मकं च।

animal's skin, lunch in the scalp of a dead person and stand head-long.[1]

Dishonouring the personalities, held in high esteem, was also taken as an offence, punishment for which was only death. King Aśoka ordered to slaughter all the Ājīvikas and as a consequence 1800 Ājīvikas were slaughtered within one day just for the reason that they did show disrespect to a Buddha image, Further, it is also mentioned that he burnt the whole family of a Nirgrantha alive because he had dishonoured the image of Lord Buddha by throwing the same at the feet of a Nirgrantha.[2] He also burnt his 500 queens because they had destroyed the tree Aśoka which was very dear to him.

Adultery was also one of the common offences the punishment of which was death. There is the mention, of an adulterer who was sentenced to death by the king. The description of his punishment furnishes a somewhat pictorial details which brings to light so many facts regarding the process of death-sentence. First of all he, surrounded by blue-dressed armed men, was made to visit all the streets, roads and squares accompanied with the announcement of his offence. Then he was made to enter the city by the southern gate and then he was punished to death.[4] This description of the criminal, led to the execution ground for being executed, has its parallel in the Sanskrit drama entitled Mṛcchakaṭika.[5] The criminal's bearing the garland of *karvīra* and his being led through the streets and squares to the execution ground is mentioned at both the places. Manu states that the king should punish the

1. *Divyāvadāna* XXXII pp. 322-323.
2. Ibid, XXVIII p. 277
3. Ibid. XXVII p. 279.
4. *Avadāna-Śataka* XVIII स राजपुरुषैर्नीलाम्बरवसनैरुद्यतशस्त्रैः करवीरमालबद्धकण्ठेगुणो रथ्यावीथीचत्वरशृंगाटकेष्वनुश्राव्यमाणो दक्षिणेन नगर-द्वारेण अपनीयते ।
5. *Mṛcchakaṭikam X śloka* 2

   दत्तकरवीरदामा गृहीत आवाभ्यां वध्यपुरुषाभ्याम् ।
   दीप इव मन्दस्नेहः स्तोकं स्तोकं क्षयं याति ॥

adulterer by cutting his nose, lips etc. and banishing him out of his kingdom.[1] For a girl, who commits similar offence Manu suggests that she should be left at the mercy of hungry dogs.[2]

If a person committed some anti-social act, he was ostracised by the society. Slogans against that person were raised in the streets and court-case too was filed against him in the royal-court. Jyotiṣka's maternal uncles threatened his father, who had murdered his wife, that if he would not keep his son Jyotiṣka, whom he had left for the fear of his anticipated ill-luck, with him in his own home, he would be ostracised by the society. Then no one would speak to him.[3]

Punishments were very severe in those days. Mutilation was one of the commonest punishments. Prasenajit ordered the mutilation of his brother Kāla, who was held the violater of Prasenajit's ladies chamber. Having his legs and hands cut down, he was thrown in the middle of the street.[4] We also learn from the Avadāna literature that Vāsavadattā, the celebrated courtesan, was mutilated and thrown outside the city-gates for murdering one of her paramours.[5]

Other modes of punishment, recorded in the Avadāna literature, are cutting of head with the help of an axe, plucking of eyes with the help of sharp nails, mutilation of nose with the help of a weapon called Krakacha क्रकच, cutting of tongue with the help of a sharp knife and making one lifeless by poisoning.[6]

---

1. *Manu Smṛti* VII Śloka 352
   परदाराभिमर्शेषु प्रवृत्तान्नृन्महीपतिः ।
   उद्वेजनकरैर्दण्डैश्चिह्नयित्वा प्रवासयेत् ॥
2. Ibid VIII Śloka-371
   भर्तारं लंघयेद्या तु स्त्री ज्ञातिगुणदर्पिता ।
   तां श्वभिः खादयेद्राजा संस्थाने बहुसंस्थिते ॥
3. *Divyāvadāna* XIX p. 164
4. Ibid. XII P. 95
5. Ibid. XXVII p. 219
6. Ibid XXVII p. 219

Breaking of bones with the help of a pestle after putting the body in a mortar, was also one way of punishing.[1]

In the context of these references we must not forget the Jatugṛha, the place of torture Aśoka ordered that queen Tiṣyā, who had cruelly and treacherously taken off the beautiful eyes of prince Kuṇāla, be burnt alive in the Jatugṛha.[2] In the Pāṁśupradānāvadāna the mention of a Yantramayahasti (यन्त्रमयहस्ती), who was engaged on the eastern front by Aśoka for protection, is made.[3] It seems this Jatu' word also stands for यन्त्र and complete word becomes Yantragṛha (यन्त्रगृह) which means some house in which the instruments of torture were kept.

Professions

Trade and agriculture seem to be the main sources of income of the people as reflected in the descriptions found in the Avadāna literature. There are good many references to show that commerce used to be one of the most popular means of livelihood adopted by the people. A vast section of society depended for its requirements upon agriculture. This section of society was called कर्षका: They used to earn their livelihood by toiling very hard. Balasena is said to be always busy with his agricultural responsibilities.[4] Animal-husbandary was also a source of income. The use of words such as पशुपालक and गोपालक reflects this very fact.[5] The incident of king Candra-Prabha's donation of golden horned cows reveals the fact that the cow used to be one of the most popular animal with these animal-husbands.[6] The potters built clay-pots and thus

1. *Divyāvadāna* XXVI P. 237
2. Ibid XXVII P. 270
   जतुगृहं प्रवेशयित्वा दग्धा ।
3. Ibid XXVI P. 235.
4. Ibid I P. 2
5. Ibid XXXVII P. 485
6. Ibid XXII P. 196

earned their livelihood.[1] The weavers,[2] spinners,[3] sailors,[4] astrologers,[5] medical practitioners,[6] painters,[7] hunters,[8] cow-slaughterers,[9] meatsellers,[10] scent-sellers,[11] soldiers,[12] hair-dressers[13] gardeners,[14] bird-hunters,[15] architects,[16] etc. were some other prominent professionals who persued their vocations and earned their livelihood.

Most of these professions, were based upon heredity. The son of a farmer became a farmer and the son of a trader, a trader. By this hereditary practice of the professions some of the professions became localised. Localities were named according to the professions. People of the same profession lived in the same locality[17] Hence such names of the localities as भृतकवीथी[18] etc. came into being.

1. *Divyāvadāna* XXXV p. 434, 442
2. Ibid XIX p. 171 (कुविन्द:)
3. Ibid XXVI p. 235 (तन्त्रवाय:)
4. Ibid XVIII p. 1S2 (कर्णधार:)
5. Ibid XXXVII p. 485
6. Ibid II p. 15 (वैद्या:)
7. Ibid XXXVII p. 466 (चित्रकारा:)
8. Ibid XXXVII p. 490 (लुब्धक:),XXX p. 284
9. Ibid XI p. 85 (गोघातक:)
10. Ibid XXXV p. 439 (सौकरिक:) I P. G (औरभ्रक:)
11. Ibid XXVI p. 218 (गान्धिक:)
12. Ibid XXXVI p. 457 (शस्त्रोपजीवी)
13. Ibid XXVI p. 233 (नापिती)
14. Ibid XVIII p. 153 (मालाकार:)
15. Ibid XXXVI p. 456 :) (शाकुनिक:)
16. Ibid XIX L. 178. (स्थपति:)
17. Law, B.C. *India as described in the Early Texts of Buddhism and Jainism*. P: 180. "Those, who followed a common profession, were led by a gregarious instinct to settle down or live in one and the same locality, from which circumstance the localities came to be distinguished as Vaḍḍhakigāma. Kammāragāma, Kumbhakāragāma, and the like."
18. Ibid XXI p. 188

Within the country there were āpaṇas or shops where produce, both agricultural and industrial, was brought to and desplayed for sale "The commodities in these āpaṇas were textile fabrics, groceries and oil, green groceries, grains, perfumes and flowers, articles of gold and jewellery, carriage arrows etc. The howkers carried their wares for sale in portaable trays."[1]

We cannot say anything definite about the nature of the articles of export and import. The word समुद्रगमनीयम्, पण्यम् occurs for the articles to be exported. The Śroṇakoṭikarṇāvadāna states that the sea-merchants went to some Ratnadvīpa wherefrom they loaded their ship with precious pearls after examining each-one.[2] Some of the names of these precious stones which were imported in the country :—Maṇi, Muktā, Vaidūrya, Śaṅkha, Pravāla, Aśmagarbha, Musāragalva, Lohitika and Dakṣiṇāvarta (मणि, मुक्ता, वैडूर्य, शंख, प्रवाल, अश्मगर्भ, मुसारगल्व, लोहितिक and दक्षिणावर्त).[3] The mention of some scented wood, called गोशीर्षचन्दन also occurs as an article for import.[4]

The overseas and foreign trades flourished along with the inland-trade. The traders of the time organised themselves into units, called सार्थ. The number, constituting a Sārtha is stated to be of 500 traders. The leader of the सार्थ was called सार्थवाह. He was responsible for the security of his whole सार्थ. Supriya, the सार्थवाह when asked by a group of thieves to leave the members of his सार्थ at their mercy and to save his own life, did not leave them.[5] Whenever some सार्थवाह intended to start for a sea-voyage, he used to make a public announcement that who-so-ever wanted to accompany should

1. Law, B-C. *India as described in Early Texts of Buddhism and Jainism* p. 189
2. *Divyāvadāna* I p. 3
3. Ibid. II p. 25-26
4. Ibid II p. 25-26
5. Divyāvadāna VIII p. 63

come with his goods.[1] No fare was to be charged. The bells were rung to make the announcement more effective.[2] These traders carried their goods through land-routes and water-routes. Three types of vehicles for carrying goods along land-routes are mentioned in the Avadāna literature. The first-one is that which is drawn by elephants, the second-one is that which is drawn by horses and the third-one is that which is drawn by asses. Balasena selected the third-one for his son koṭikarṇa because he found asses to be the most sensible and the most delicate of the three.[1] At another place it is mentioned that goods were packed into loads, bundles, and baskets and were loaded on the backs of camels, oxen and asses. Carts too were used for transportation to the seaport.

The ships of the time seem to be very big, because no small ship can have a capacity of boarding 500 merchants. These ships, it seems, were guided by wind. That is why so many times these ships did not turn into the desired directions As we can observe in Pūrṇāvadāna that Dārukarṇi's ship was deviated by the unfavourable wind to Gośīrṣavana.[3]

The path to the sea-port was not devoid of all dangers. It is stated that robbers often troubled these merchants constituted in a Sārtha. Balasena, fearing these dangers, advised his son Koṭikarṇa to be in the middle of the सार्थ because the front and back side of the सार्थ are attacked by strong and weak robbers respectively.[4]

The sea-routes also had their own dangers. Some monstrous fish often caused ship-wrecks. Sometimes pirates (naval thieves) also appeared in blue-dresses and committed piracy.[5] Thus the life of the mariners was never safe. That

1. *Divyāvadāna* II P. 20
2. IbidI P. 2-3 – बलसेनो नाम गृहपतिः संलक्षयति—कीदृशेन यानेन श्रोणः कोटिकर्णो यास्यति ? स संलक्षयति—स चेद् हस्तिभिः, हस्तिनः सुकुमारा दुर्भराश्च, अश्वा अपि सुकुमारा दुर्भराश्च, गर्दभाः स्मृतिमन्तः सुकुमाराश्च । गर्दभयानेन गच्छत्विति ।
3. Ibid II P. 25
4. Ibid I P. 3
5. Ibid XVIII P. 143

is why parents discouraged their sons to take up this career. Koṭikarṇa's mother did not want him to start for a sea-voyage So she started weeping when she learnt that he was going for the same [1] Auspicious rites were performed while starting on such journeys. Maitrakanyaka's mother too never wanted her son to adopt the profession of her husband and hence, kept a secret of his paternal profession. Later on when he came to know of the fact he asked for her permission for a sea-voyage. At this she burst into tears, "Who has told you of this truth? Who wants to play havoc with your life? I have not yet recovered from my previous misery. Now who are those sinful enemies who want to hurl misery upon me for the second time?"[2] The son, unmindful of her tears, went on his voyage.[3]

In spite of all the dangers, so many courageous merchants undertook these voyages many a times. Pūrṇa and Supriya very successfully completed their sea-voyages for seven times.[4] Some merchants were accompanied by their wives also. One woman is stated to have given birth to a son, named Samudra in the sea.[5]

These trades had their own guilds and they, at times, held conferences in order to recommend or condemn some rule or regulation. In the Pūrṇāvadāna we find that the traders held a conference in which they passed a resolution that 'no single trader should be given a chance to buy all the goods of a whole ship but every trader should be given a chance to buy, so that the articles of the whole ship should not be monopolised by one man but should reach different traders. All the traders should go collectively and buy according to their requirements.'[7] This rule was passed in order that the whole

1. *Divyāvadāna* I p. 3
2. Ibid XXXVIII p. 497
3. Ibid XXXVIII p. 497
4. Ibid II p. 21
5. Ibid VIII p. 64
6. Ibid. XXVI p. 237
7. Ibid II p. 19

should not concentrate in one hand or a few hands. In these conferences only the eminent traders were invited. In the above mentioned conference neither Pūrṇa nor any of his brothers was invited as they were not considered eminent.[1] Those, who did not attend the conference, were not bound to abide by the rules and regulations passed by such conferences. Pūrṇa, when fined of 60 Kārṣāpaṇas by the trader's union for his violation of its rule, argued before the king, who was on the seat of Judge, "As neither I nor any of my brothers was invited in that conference, so none of us is bound to act according to the rules passed by them."[2]

The age of the spread of Buddhism is said to be the age of religious excitement. Different religious sects came into being, and all those sects depended upon monarchs, merchants, householders and country-folk for their indispensable needs of daily-life such as clothing, food, shelter and medical aid in sickness. These monarchs, merchants, householders and country-folk distributed a good part of their wealth among these heretics belonging to different religious sects. This fact is revealed by a talk, which took place among the leaders of six then-prevalent religious sects viz. Pūrṇa Kaśyapa, Maskari Gośāliputra, Sañjayee Vairaṭṭiputra, Ajita Keśakambala, Kakuda Kātyāyana and Nirgrantha Jñātiputra. They became worried about the growing popularity of the Buddha and pondered over the situation caused by this growing popularity of the Buddha : –

यदा श्रमणो गौतमो लोकेऽनुत्पन्नः, तदा वयं सत्कृताश्चाभूवन् गुरुकृताश्च मानिताश्च पूजिताश्च राज्ञां राजमात्राणां ब्राह्मणानां गृहपतीनां नैगमानां जानपदानां श्रेष्ठिनां सार्थवाहानाम् । लाभिनश्चभूवंश्चीवरपिण्डपातशयनासनग्लानप्रत्ययभैषज्यपरिष्काराणाम् ।[3]

i.e. Before the advent of the Buddha, we all rejoiced in the honour and maintenance supplied by the kings, ministers,

1. *Divyāvadāna* II p. 19
2. Ibid II p. 20
3. Ibid. XII p. 89

Brāhmaṇas, householders, guilds, country-folk, śresṭhīs and merchants. At that time we received our daily wants of clothing, food, shelter, bed, seat, medical aid etc. from these people.

Some of the kings were interested in the performance of Yajñas. In these Yajñas various valuable gifts were distributed among the religious persons. King Vāsava got a Yajña performed for full twelve years and gave the following five gifts to a student at the completion of that Yajña :[1]—

1. a golden stick and a water-pot (सौवर्णकं दण्डकमण्डलु)
2. a golden pot (सौवर्णा सपात्री)
3. a cot, decorated with four types of jewels (चतुरत्नमयी शय्या)
4. 500 kārṣāpaṇas (पंचकार्षापणशतानि)
5. A girl, adorned with jewels (कन्या सर्वालंकारविभूषिता)

Some kings distributed food, clothing, animals, ornaments etc. among the needies. Golden-drums were beaten for the announcement which called forth the needies. King Candraprabha distributed food, garlands, creams, clothing, beds, seats, umbrellas, chariots, ornaments, golden-horned cows, boys and girls decorated with ornaments etc. among the needies.[2] A merchant, named Mitra, also used to distribute his wealth among beggars.[3]

Spending a part of money on building the stūpas, Caityas, Yūpas etc. was also the fashion of the day. King Candraprabha built four Mahāyajñavāṭa with umbrella, flag, Yūpa, banner etc. on all the four gates of the city.[4]

The Buddhist Sanghas also, not unlike other sects, depended for their daily needs of clothing, food, bed, seat, medical aid etc. upon these very donations from both the monarchs and the commoners. King Aśoka indulged into excessive donation to the Buddhist Saṅgha, so much so that he

1. *Divyāvadāna* XVIII P. 152.
2. Ibid XXII P. 196
3. Ibid XXXVIII P. 493
4. Ibid XXII P. 196

reduced to the state of possessor of half Āmalaka fruit (अर्धामलकेश्वर).[1]

India has been a land of agriculture. A large number of its population depends upon it. The importance of agriculture is well reflected in the Avadāna literature. It is stated to be the chief occupation of the inhabitants of the Jambūdvīpa.[2] These people, called Karṣaka[3] worked very honestly. Balsena very honestly toiled on his Land. The mention of words such as Karṣaṇakarma, Karṣaka, Kārṣaka, Kśetra, Kedār, Hala, Langal, Pratodayaṣṭi, Halaśīra. Sīra कर्षणकर्म[4], कर्षक[5], कार्षक[6], क्षेत्र[7], केदार[8], हल[9], लाङ्गल[10], प्रतोदयष्टि[11], हलसीर[12], or सीर[13] reveals the fact that the society of the time was well aware of the science of agriculture. Yava, Vrīhi, Til, Tandula, Śāli, Śyāmāka, Godhooma, Mudga, Māṣaka, Masoora, Ikṣu[14] यव, व्रीहि, तिल, तण्डुल, शालि, श्यामाक, गोधूम, मुद्ग, माषक, मसूर, इक्षु etc. are some of the very popular agriculural produces, very frequently mentioned in the Avadāna literature. Two crops were produced in a year one in summer and the other in winter. The crop of summer was sown in the month of Kārtika or Mārga-śīrṣa while that of winter in the month of Āṣādha.[15]

1. *Divyāvadāna* XXIX P. 281
   त्यागशूरो नरेन्द्रोऽसावशोको मौर्यकुंजरः ।
   जम्बूद्वीपेश्वरो भूत्वा जातोऽर्धामलकेश्वरः ॥
2. Ibid VIII. P. 36
3. Ibid I P. 2.
4. Ibid XVII P. 131
5. Ibid XXXIII P. 329
6. Ibid XXXI P. 302, 303.
7. Ibid VII P. 55
8. Ibid IV P. 43
9. Ibid XXXI P. 301
10. Ibid V, XXXI P. 47, 302, 303
11. Ibid XXXI P. 48. 302
12. Ibid IX P. 77
13. Ibid
14. Ibid XX P. 184, XXXIII P. 415
15. Ibid XXXIII P. 414, 415

The plants of flowers and fruits were also planted in those days. Three types of seasonal flowers, according to three seasons, are mentioned in the Avadāna literature.[1] Blue-rose, white-rose and sweat-scented-rose are some of the varieties of rose planted in those days.[2] The following are the names of some of the fruit trees, recorded in the Avadāna literature :—

आम्रातक, जम्बू, खर्जूर, पनस, दाला, मृद्वीक, वनतिन्दुक, बीजपूरक, कपित्थ, अक्षोड, नारिकेल, तिनिश, करंज, आमलकी, हरीतकी, विभीतकी, फरसक, सुमना, वार्षिक, धनुष्कारिका, उदुम्बर, प्लक्ष, अश्वत्थ, न्यग्रोघ, वल्गुक, सार, तमाल, नक्तमाल, कर्णिकार, सप्तपर्ण, शिरीष, कोविदार, स्पन्दन, चन्दन, शिशप, एरण्ड, खदिर etc.[3]

Agriculture of the day mainly depended upon rainfall. A good account of forecasts about rainfall in the light of astronomy and auspicious omens for sowing seeds are given in the Śārdūlakarṇāvadāna.[4] Whenever the rains failed, famine broke out. Breaking out of famines due to failure of rains is mentioned in many Avadānas. There is also a mention of artificial rain in the Sudhanakumārāvadāna There it is mentioned that in Uttarapāñcāla there lived a Nāgpotaka who supplied rains whenever the need for the same arose.[5]

Agricultnre was not neglected at any cost. Mahāpraṇāda ordered to destroy and throw away a Yūpa in the Gangā for the simple reason that the people, while busy in witnessing the splendour of that golden Yūpa, neglected their job of agriculture. He preferred the survival of agriculture to that of the Yūpa.[6]

Monetary System :—

The Avadāna līterature depicts a society having the full use of coinage. The coins prevalent in use in those days

1. *Divyāvadāna* I P. 2, XXX P. 287
2. Ibid II P. 25
3. Ibid XXXIII P. 325
4. Ibid XXXIII
5. *Divyāvadāna* XXX P. 284
6. *Diyāvadāna* III P. 35, *Avadāna-Kalpalatā* P. 128

were the Kārṣāpaṇas,[1] Māṣakas,[2] Purāṇas,[3] Suvarṇa,[4] Dīnāras[5] and Niṣka.[6]

The *Kārṣāpaṇa* coin is referred to in the Avadāna literature at many places. The mention is made of an artisan's daily wages as 500 Kārṣāpaṇas.[7] Kārṣāpaṇa seems to be a small coin of daily use because we find Pūrṇa asking for Kārṣāpaṇas for even buying a small amount of edibles.[8] This coin is stated to be "a square punch-marked copper coin, as the unit of exchange."[9] It is said to be "closely associated with the economic life of the masses."[10]

Māṣaka seems to be a smaller coin than Kārṣāpaṇa. Bhavil's wife gives a Māṣaka to Purṇas for buying some edibles.[11]

Purāṇa was a coin which held more value than a Kārṣāpaṇa. Vāsavadattā, the well-known courtezan of Mathurā, demanded 500 Purāṇa as her fee for serving a man.[12]

The very name of *Suvarṇa* coin suggests that it was made of gold hence it must have been more valuable than copper coins like Kārṣāpana and silver coins like Purāṇa. The word (सुवर्णलक्षा) Suvarṇalakṣā occurs at many places in the Avadāna literature.[13]

---

1. *Divyāvadāna* II P. 26
2. Ibid II P. 18
3. Ibid XXVI P. 219
4. Ibid II P. 19, 20, XXXVI P. 459
5. Ibid XXVIII P. 277, XXIX P. 282
6. Ibid VI P. 49
7. Ibid II P. 26
8. Ibid II P. 18
9. Gokhale, B C. *Ancient India* P. 129
10. Singh, M.M. *Life in Northern India in Pre-Mauryan Times* P. 2
11. *Divyāvadāna* II P. 18
12. Ibid XXVI P. 218-219
13. Ibid II P. 19, P. 19, 20, XXXVI P. 459

Mention of *Dīnāra* coin is also found in the Avadāna literature.[1] According to Sir M. Williams this coin also was made of gold.[2]

Niṣka coin, whenever mentioned, is mostly preceded by the word Suvarṇa.[3] Hence this also seems to be made of gold and other metals.

Education-system

For an outstanding modification of natural development of the child, proper education was granted to all without any distinction regarding the caste or creed. Not only the Brāhmaṇas, Kṣatriyas and Vaiśyas but the Śūdras also (even the Cāṇḍālas) were enunciated in the study of different courses. Triśaṅku,[4] a Cāṇḍāla by birth, is stated to have studied all the four vedas, Āyurveda, Kalpādhyāya and the knowledge pertaining to the spirits, planets, formation of dates, different kinds of birds, cloths, beasts, philosophy of athiests, Nyāya and characteristics of Rāhu and Śukra etc. His son Śārdūlakarṇa is also stated to have studied all the Vedas and Śāstras.[5] Every child, when grown up, was sent to school for study. He was given a bath and decorated with ornaments and then sent to the schools called Lipiśālā (लिपिशाला)[6] or (लेखशाला) Lekhaśālā. Candraprabha was sent to the school in a like manner.[8] During the period of his studentship he was to lead a life of complete celebacy. A student, named Sumati,[7] accepted all the gifts given by king Vāsava but did not accept the decorated princess because he, as a student, had to remain a celebate all through.[9] At the completion of

1. *Divyāvadāna* XXVIII P. 277, XXIX P. 282
2. Williams, M. *A Sanskrit English Dictionary* P. 481
3. *Divyāvadāna* VI 49, XXI P. 304, 305
4. Ibid XXXIII P. 328
5. Ibid P. 319
6. Ibid XXXII P. 310
7. Ibid XIII P. 106
8. Ibid XXXII P. 310
9. Ibid XVIII P. 152

education, every student was required to pay as fee whatever his teacher desired. Sumati and Mati, the two students, went to king Vāsava for having fee, to be given to the teacher.[1]

The methods of teaching varied according to different subjects, but generally it was the drill method which was prevalent at that time. The student was required to repeat whatever the teacher pronounced. His follow-up was subject to correction by the teacher. Panthaka was taught in a like manner.[2] On holidays the students went out to visit the city, to bathe in some nearby riverlet or to fetch woods for Yajña.[3]

Subjects taught :—

Diverse courses of study, which covered various fields of learning, formed subjects to be taught in the society as revealed in the Avadāna literature. The course, concerned with the purely intellectual studies, consisted of the knowledge about reading, writing, calculation, numeration, craft of sognmanuals (मुद्रा), depositing, investment, investigation of matter, wood, pearls, elephants, horses, boys and girls.[4] The curriculum for higher learning also constituted the study of four Vedas, Āyurveda, Kalpādhyāya, knowledge of the formation of dates, knowledge pertaining to different kinds of birds, clothes, beasts, philosophy of athiests and Nyāya, and the characteristics of Rāhu and Śukra [5]

1. *Divyāvadāna* XVIII P. 152
2. Ibid XXXV P. 429
3. Ibid—आचरितं तेषां माणवकानां यदा अपाठा भवन्ति ते कदाचित् नगरावलोकनाय गच्छन्ति, कदाचित् तीर्थोपस्पर्शका गच्छन्ति कदाचित् समिधाहरणाय गच्छन्ति ।
4. Ibid II p 35—लिप्यामुपन्यस्त:; संख्यायां, गणनायां, मुद्रायामुद्धारे, न्यासे, निक्षेपे, वस्तुपरीक्षायां, दारुपरीक्षायां, रत्नपरीक्षायां हस्तिपरीक्षायां अश्वपरीक्षायां, कुमारपरीक्षायां, कुमारी-परीक्षायाम् ।
5. Ibid XXXIII P. 338. ऋग्वेद:, यजुर्वेद:, सामवेद:, अथर्ववेद:, आयुर्वेद:, कल्पाध्याय:, अध्यात्मम्, मृगचक्रम्, नक्षत्रगण:, तिथिक्रमगणो, कर्मचक्रं, अङ्ग-विद्या, वस्त्रविद्या, शिवाविद्या, शकुनिविद्या, राहुचरितम्, शुक्रचरितम्, ग्रहचरितम्, लोकायतम्, भाष्यप्रवचनम्, पक्षाध्यायो, न्यायो ।

Reference of such courses as dealt with the knowledge of the spirits, planets, formation of dates, different kinds of birds, cloths, beasts, implication of unusual natural phenomena, different physical signs of men and women, interpretation of dreams, forecasts about rain, eclipses, earthquake etc. reveal the fact that there was ample scope of learning in this field also. Triśaṅku is stated to be a scholar in this very field.[1]

Not only the mind was taken into consideration, but physique also was not neglected by the educationists of the time. Physical education, connected with military science, was also imparted to the students interested in it. Mostly the Kṣatriya-born princes and the sons of noble-men constituted the category of such interested students.[2] These students received training in the art of riding on elephants, horses and chariots, the use of bow and arrow and effective handling of different ordnances such as Pāśa, Tomar etc.[3] Thus their's was a purely martial type of education.

The Avadāna literature also records references about some magical learnings. A magical learning, called Saḍakṣarī Vidyā, is mentioned in the Śārdūlakarṇāvadāna.[4] The knowledge of this branch of learning is said to be very useful for monks, nuns, Upāsakas and Upāsikās. The organisers of this learning are said to be six enlightened ones and four kings, viz. Śakra, Indra, Brahmā and Sahapati. It is[5] :—

अण्डरे पाण्डरे केयूरेऽर्चिहस्ते खरग्रीवे बन्धुमति वीरमति धरविघ चिलि-

---

1. *Divyāvadāna* XXXIII PP. 314-325.
2. Ibid III. P. 35 —सः यानि तानि राज्ञां क्षत्रियाणां मूर्ध्नाभिषिक्तानां जनपदैश्वर्यस्थामवीर्यमनुप्राप्तानां महान्तं पृथिविमण्डलमभिनिर्जित्याध्यासतां पृथग् भवन्ति शिल्पस्थानकर्मस्थानानि ।
3. Ibid III P. 35 —हस्तिशिक्षायामश्वपृष्ठे रथे शरे धनुषि प्रयाणे निर्माणे कुशग्रहे पाशग्रहे तोमरग्रहे यष्टिबन्धे पदबन्धे शिखाबन्धे दूरवेधे मर्मवेधेऽक्षुण्णवेधे दृढप्रहारितायां पंचसु स्थानेषु कृतावी संवृत्तः ॥
4. Ibid. XXXIII P. 315
5. Ibid.

मिले विलोऽय विपारिग लौके । विष चल चल । गोलमति गण्डविले चिलि-मिले साति निम्ने यथासंविभक्त गोलमति गण्डविलायै स्वाहा ।[1]

It is said about it that who-so-ever preserves and hails it, gets rid of all the evil results. There is no one in any of the worlds (Devaloka, Māraloka, Brahmaloka, Śramaṇa-loka, Brāhmaṇaloka, Manuṣyaloka and Asuraloka) who, after taking its resort, has not been pardoned for the past black-deeds.[2]

Another magical Vidyā, referred in the Avadāna literature, is :—

श्रमले विमले कुंकुमे सुमने । येन बद्धासि विद्युत् । इच्छया देवो वर्षति विद्योतति गर्जति । विस्मयं महाराजस्य समभिवर्धयितु देवेभ्यो मनुष्येभ्यो गन्धर्वेभ्यः शिखिग्रहा देवा विशिखिग्रहा आनन्दस्यागम नाम संगमनाय क्रमणाय ग्रहणाय जुहोमि स्वाहा ।[3]

This magical learning was used for attracting some-one. Prakṛti's mother charmed Ānanda with this very learning. The Vinayavastu also records a similar learning, called Mahāmāyūrī Vidyā, which was used by Ānanda for curing monk Svāti from ill health.[4]

The names of some other magical learnings[5] are also mentioned in the Avadāna literature. A few of them are these :- Maitrī, Śikhī, Saṅkrāmaṇī, Prakrāmaṇī, Stambhnanī, Kāmarūpiṇī, Manojavā, Gāndhārī, Corī, Vaṁśakarī, Kākavāṇī, Indrajāla and Bhañjaṇī (मैत्री, शिखी, संक्रामणी, प्रक्रामणी, स्तम्भनी, कामरूपिणी, मनोजवा, गान्धारी, चोरी, वंशकरी, काकवाणी, इन्द्रजाल and भंजनी).[6]

Medicine also must have been a field of learning because some references about the medical treatment and medical practitioners (वैद्या:) also occur in the Avadāna literature,[7]

Study courses in music and dramatics also seem to be prevalent. The words denoting musical instruments, dancers,

---

1. *Divyāvadāna* XXXIII P. 315
2. Ibid. P. 316
3. Ibid. XXXIII P. 314
4. Ibid.
5. *Vinayavastu* I (Mithila Vidyāpītha) 1967 P. 171
6. *Divyāvadāna* XXXIII P. 322
7. Ibid. XXVII P. 263

musicians and dramatics occur at so many places in the Avadāna literature.[1] The reference to some artists, who portrayed the Buddha,[2] reflects the fact that the training in this art was also not absent in the educational curriculum.

Mentions of mansions, studded with various jewels and precious stones found in the Avadāna literature,[3] show the development of the art of architecture, which suggests that men were qualified in this area also.

Organisation of Educational Institutions :—

The very mention of words such as Lipiśālā[4] and Lekhaśālā[5] suggests that education was imparted in organised institutions. Different teachers were engaged for teaching different subjects. The teacher, who taught reading and writing was called Lipyakṣarācārya[6] while that, who taught military science was called Iṣvastrācārya [7] The student was sent in the institutions to the teacher concerned. These institutions were responsible for educating the students in different fields of learning and they possessed many sections such as Vyāyāmaśālā[8] etc.

Qualification of Teachers :—

The teachers were called the Ācārya,[9] Upādhāya[10] and Adhyāpaka.[11] They seem to be well-versed in the knowledge pertaining to the Vedas, Śāstras, history etc. because they imparted learning in these very fields. Some of the wandering

---

1. *Divyāvadāna* XXXVII
2. Ibid. XXXVII
3. Ibid. XIX
4. Ibid XXXII P. 310
5. Ibid XIII P. 106
6. Ibid P. 105
7. Ibid XXXVI P. 454
8. Ibid XXVII P. 249
9. Ibid XXXV P. 428, XVIII P. 152
10. Ibid XVIII P. 152, XXXIII P. 432, XXXV P. 429
11. Ibid XXXV P. 428, XXXIII P. 318

mendicants,[1] monks[2] and nuns[3] also acted as teachers but their teachings mostly constituted religious precepts.

The teachers were held in high esteem in the society. They had every right to accept some student or to reject him. Panthaka, an idiotic student, who could not retain two letters together in his mind (the moment he came upon the learning of second letter, he forgot the first one), was expelled from the institution by his teacher, who declared him uneducable.[4]

Education and Common Man :—

The Avadāna literature reflects a society, the common man of which was very much interested in education—be it intellectual, theoretical, practical or religious. They sent their children at proper age to the learned teachers in the educational institutions. If they found some child not faring well in the studies, they became very much worried about that. Not only were they careful about their childrens studies, but they themselves also were very much eager to learn. They went to various religious preachers for guidance and seriously listened to the religious preachings delivered by the leaders of various sects.

Women also were not devoid of education. Tiṣyarakṣitā wrote a forged document to Kuṇāla for his eyes to be plucked.[5] Was it possible without her being educated.?

1. *Divyāvadāna* II P. 24
2. Ibid XXXVII P. 469
3. Ibid P. 470
4. Ibid XXXV P. 428
5. Ibid P. 264

Part III

Karma and Rebirth :—

The doctrine of Karma and Rebirth holds an important position in Buddhist thought. The Avadāna literature, being a section of Buddhist literature, also manifests this important Buddhist doctrine. The inexorability of the fruit of Karma is expressed in the following verse :—

न प्रणश्यन्ति कर्माणि अपि कल्पशतैरपि ।
सामग्रीं प्राप्य कालं च फलन्ति खलु देहिनाम् ॥[1]

None can ever escape the fruit of Karma. Sooner or later one must have to bear the fruit (favourable or unfavourable) of his deed. This fruition of Karma happens only at some proper conjucture. Śyāmāvatī states this very fact in the following words :—

[2] भगिन्यः, अस्माभिरेवैतानि कर्माणि कृतान्युपचितानि लब्धसंभाराणि परिणतप्रत्ययान्योघवत्प्रत्युपस्थितान्यवश्यं भावीनि । अस्माभिरेव कृत्यान्युपचितानि कोऽन्यः प्रत्यनुभविष्यति ? उक्तंच भगवता—

नैवान्तरिक्षे न समुद्रमध्ये
न पर्वतानां विवरं प्रविश्य ।
न विद्यते स पृथिवीप्रदेशो
यत्र स्थितं न प्रसहेत् कर्म ॥

This world is said to be based upon this doctrine of Karma (कर्मात्मकं लोकमिदं).[3] This present of ours is nothing but the fruit of our past and our future is going to be no other than the fruit of our present-deeds. What we have sown in the previous birth, is reaped in the present birth and whatever we

1. *Divyāvadāna* XI P. 88
2. Ibid XXXVI P. 457
3. Ibid XXVII P. 267

sow in this life, we will have to reap that in next life. Then why people blame others when they find themselves dragged in some undesired situation?

'स्वयंकृतानामिह कर्मणां फलं ।
कथं तु वक्ष्यामि परैरिदं कृतम् ।।[1]

Even the Buddhas cannot escape the fruit of their Karma,[2] what to talk of petty creatures?

If we want our future bright we should strive for it in existing present. And who would not like his future to be very bright ? Hence the Lord suggested his audience at the conclusion of almost every Avadāna story to strive only after white deeds and shun out the black and mixed ones,

— इति हि भिक्षव एकान्तकृष्णानां कर्मणामेकान्तकृष्णो विपाकः, एकान्तशुक्लानामेकान्तशुक्लः, व्यतिमिश्राणां व्यतिमिश्रः । तस्मात्तर्हि भिक्षव एकान्तकृष्णानि कर्माण्यपास्य व्यतिमिश्राणि च, एकान्तशुक्लेष्वेव कर्मस्वाभोगः करणीयः ।[3]

Different Realms of Existence

According to Buddhism each individual, who indulges in any of the worldly deeds—whether noble or ignoble; has to take birth and live in any of the following six realms :—

1. The Narakas.
2 The Preta Realm
3. The Animal Realm
4. The Asura Realm
6. The Heavens.

The Avadāna literature, not unlike other mythical and legendary literatures, speaks of many types of Narakas.[4]

1. Sañjīva
2. Kālasūtra

1. *Divyāvadāna* P. 269

यत्कर्मभिस्तेऽपि जिना न मुक्ताः ।

2. Ibid P. 269
3. Ibid XXI P. 194
4. *Avadāna-Śataka* P. 45, *Divyāvadāna* P. 41

3. Saṅghāta
4. Raurava
5. Mahāraurava
6. Tapana
7. Pratapana
8. Avīci
9. Arbuda
10. Nirarbuda
11. Aṭṭa
12. Hahava
13. Huhuva
14. Utpala
15. Padma
16. Mahāpadma

The first eight i.e. from Śañjīva to Avīci are called hot hells (Narakas) while the remaining eight i.e. from Arbuda to Mahā padma are called cold hells. All these hells are the places of temporary torment.[1]

In Śārdūlakarṇāvadāna the Asura realm is also mentioned as one of the seven lokas. Birds realm, Hell, Preta realm, Gods realm, and Human realm are also stated to be at times, visited by Mahāmaudgalyāyana.[2]

The Preta Realm is mentioned in the Śroṇakoṭikarṇāvadāna[3] in which Koṭikarṇa was led astray and reached the realm of the Pretas. He saw people undergoing different types of pleasures or pains. The city of Pretas (Preta-nagar) was

1. In the Purāṇa literature the names of following 21 Narakas are stated :—
   1. Raurava, 2. Mahā-Raurava, 3. Tāmisra, 4. Andha-Tāmisraka, 5. Kāla-Sūtra, 6. Apratiṣṭha, 7. Ghaṭīyantra 8. Asipatra, 9. Tapta-Kumbha, 10. Kūṭaśālmali, 11. Karapatra, 12. Śvāna-bhojana, 13. Saṁdaṁśa, 14. Lohapiṇḍa, 15. Karambha-Sikatā, 16. Kṣāra-nadī, 17. Kṛmi-bhojana, 18. Vaitaraṇī, 19. Śoṇitapūya-bhojana, 20. Kṣurāgradhārā, 21. Saṁśoṣaṇa Vide Agrawal, V.S. *Vāmanapurāna study*. P. 23
2. *Divyāvadāna* XXI P. 185
3. Ibid. I PP. 5-10

made of iron. A cruel red-eyed man, with an iron-stick in his hand, sat at the gate. When thirsty Koṭikarṇa asked for water, five thousand Pretas with burnt faces, bonelike hairs (अस्थियन्त्रवदुच्छ्रितैः स्वकेशरोमप्रतिच्छन्नैः), mountain-like bellies and needle-eyed mouths (सूचीछिद्रोपममुखैः) surrounded him and demanded water from him. Koṭikarṇa said, "I am myself feeling very thirsty. Wherefrom can I supply water to you?" Then they said, 'It is a city of the Pretas and it is after twelve years that we have heard the word water from your mouth. (What to speak of seeing, touching, and drinking of same)'. On being asked who they were and how they were there, they replied, "We are the people who always indulged in various types of bad deeds. That is why we have come here." When Koṭikarṇa entered the city of the Preta realm, with similar structure and gate-keeper, then also he is told by the Pretas, "We are the people who blindly enjoyed the pleasures of wealth and health and never donated anything. That is why we have come here to suffer for our black deeds." At sun-set he saw a handsome man being served by four Apasarās. Koṭikarṇa was given a bath and rich food by that man. But when the day dawned, he saw, to his great surprise, that all the Apasarās, serving that man, had disappeared and instead of them four black-spotted (श्यामशबला) dogs came, and started eating his flesh from his back. They kept on eating until the sun-set At sun-set again, the plane with four Apasarās appeared and his enjoyments started. On being asked the cause of that nightly enjoyment and day's suffering he said "I used to be a shephard in Vāsavagrāma. There I had to kill the sheep and sell the meat. Kātyāyana, the Lord, prevented me so many times from doing that bad deed, but I did not stop. Then, at last, he suggested to me that at least in the night I should perform some religious acts. I started to do the same. As in the day time I used to kill sheep so I suffer here during day-time. Dogs eat my flesh because I had cut and sold their (sheeps') flesh. During night I enjoy because in the night I performed religious deeds." He

requested Koṭikarṇa to give a message to his shephard son that he should desist from doing further evil deeds and should lead his remaining life peacefully with the money put by him in a golden pitcher and should donate in his name to Lord Kātyāyana. At day-dawn he saw another plane with a man and a beautiful Apsarā enjoying in. He was served with bath and food by them too. At sunset the plane, with that beautiful Apsarā, disappeared and a centipede appeared and taking him in its seven-fold-grip, started to eat his brain and went on eating the same till the day dawned. At day-dawn again that plane, with the same Apsarā in it, appeared and again they started to enjoy each-other's company. On being asked the reason for this transfer of joy and sorrow he related, "I, a Brāhmaṇa at Vāsasvagrāma, used to be an adulterer. Lord Kātyāyana used to warn me against black deed of adultery time and again, but I did not pay heed to his warning. At last he advised me to perform the religious acts at least during day time if I could not spare my nights. I acted accordingly and it is for that very good deed done during day-time that I enjoy during day-time and suffer during night-time now." Then he sent a message to his son to abstain from adultery and to serve the Lord with food and gift. For that may diminish his suffering. Last of all he saw a woman, sitting in a plane with four pretas carrying the four sides of her bed. She served him with food and prevented him not to give any morsal of food to anyone of the four pretas Out of pity he gave each one a little to eat. But that too, turned into different edibles which was not liked by them. On being asked the reason she said; "These four Pretas were my husband, son, daughter-in-law and maid-servant. Once I prepared food for the Lord. Then each one of these scolded me for serving the Lord. For that very reason (the use of harsh word against the Lord) they are now suffering. She sent a message to her daughter that she should serve food to the Lord.

Thus we find that each sufferer in the Preta realm requested him to convey his message to his or her sons and daughters asking them to feed the Lord and donate for the

Saṅgha. It was believed that just as rain water flows down from a high level, in the same way that which is given from this human world rolls down to the Pretas. "Neither weeping, nor sorrow, nor other forms of lamentation will be of any advantage to them, should the kinsmen who are alive be doing for all these. But the gift which is made to the Holy Order is well established in it and turns out to be of benefit to them for a long time to come and reaches them. By this act, as social service is done to the living kinsmen, a great honour is also done to the departed spirits, the strength, too, is given to the bhikkhus, and as for yourselves no mean joy of merit you gain."[1]

Buddha, the Lord

Buddha, the Lord, is always held in high esteem in the whole set of the Avadāna literature. "Homage to the Buddha' pronouncement of this phrase, was enough to get anyone rid of any trouble. Even a monstrous fish, eager to swallow up all the mariners who came in its grip, could be controlled by just the pronouncement of the above-mentioned phrase.[2] A death, which took place at the time of such pronouncement, was supposed to be a good one. Once, when some of the mariners were caught in the grip of death, they were advised by an Upāsaka to pronounce this very phrase.[3]

The Buddha is stated to be the supreme divinity. Even Śakra, Brahmā etc. went to see him and paid their homage by bowing down at his feet.[4] He is described in the Avadāna literature[5] in the following way :—

1. Law, B.C. *The Buddhist Conception of Spirits* P. 27
2. *Divyāvadāna* XVIII P. 144
3. Ibid XVIII P. 143—भवन्तः, नास्माकमस्मान्मरणभयान्मोक्षः, कश्चित्। सर्वैरेवास्माभिर्मर्तव्यम्। किं तु सर्व एवैकरवेण नमो बुद्धायेति वदामः। सति मरणे बुद्धावलम्बनया स्मृत्या कालं करिष्यामः। सुगतिगमनं भविष्यति।
4. Ibid III P. 38
5. Ibid. XII p. 89

'Buddha, the Lord, honoured, highly esteemed, held in honour and praised by kings, ministers, rich people, citizens masters of guilds, leaders of caravans, gods, Nāgas, Yakṣas, Asuras, Garuḍas, Kinnaras and great snakes. Bnddha, the Lord, the famous, highly meritorious one, accompanied by a community of disciples and receiving as alms all necessary clothing, food, bed and shelter, refreshments and medicaments.'

As regards the physical characteristics of the Lord, it is said that he possessed thirtytwo major signs and eighty minor signs of a great man.[1] He used to shine like thousands of suns and bore the appearance of a mountain of pearls.[2] When he laugued multicoloured rays emerged from his mouth. Some of them went upward and some went downward. Those, which went upward, reached Sañjīva, Kālasūtra. Sanghāta, Raurava, Mahāraurava, Tapana, Pratapana, Avīci etc. These rays, when went into hot-hells, became cold (in order to relieve the inhabitants of the hot-hells suffering from heat) and those, which went into the cold-hells, became hot (in order to relieve the inhabitants of the cold-hell, suffering from cold).[3] These rays, after visiting different place, returned to the Lord. If the Lord was to explain something about the past then they submerged into his foot, if he wanted to talk about the beasts then they entered his back, if he had to talk about Pretas then they entered into his toes, if he had to talk about men then they entered his ankles, if he had to talk about some kingdom then they went into the palm of his right hand, if he had to talk about some god then they entered his navel, if he had to talk about the enlightenment of some Śrāvaka then they went into his mouth, if he had to talk about the enlightenment of some Pratyeka Buddha then they went in between the eyebrows of the Lord. These rays, after, circumbulating from left to

1. *Divyāvadāna* XIX p. 165
2. Ibid.
3. Ibid XXVI p. 230

right (as a sign for respect) entered the left palm of the Lord.[1]

The Lord, in the Avadāna literature, is shown as a foreteller. Though Buddha, the Lord, has never claimed himself to be a prophet, yet how very strange it is, that in the Avadāna literature he is said to be the man foretelling correct things. It is said that even sea could cross its limits but the prophecy of the Lord would never go wrong.[2] The sky, with all its stars and moon, could fall down; the earth, with all the mountains and forests, could go up in the sky; the water of the seas could get dried, but the words of the Lord could never prove incorrect.

Whichever direction the Lord desired to visit for propagating his religion, he did not tell anyone about that. The monks could know that through his actions, such as the Budha would sit facing the desired destination or he would speak in the local language of the place where he had intended to go.[4] Even the devotees, who had to make arrangements for the food and utensils all through the way,[5] could not ask the Lord

---

1. *Divyāvadāna* XXVI p. 231
2. Ibid. XIX p. 163

   अप्येवातिक्रमेद्वेलां सागरो मकरालयः ।
   न तु वैनेयवत्सानां बुद्धो वेलामतिक्रमेत् ।

3. Ibid.

   सचन्द्रतारं प्रपतेदिहाम्बरं
   मही सशैला सवना नभो व्रजेत् ।
   महोदधीनामुदकं क्षयं व्रजे-
   न्महर्षयः स्युर्न मृषाभिधायिनः ।

4. Ibid VIII p. 58 यां दिशं भगवान् गन्तुकामस्ततोऽभिमुखो निषीदति, एवं निमित्तेन। कथं परिकथया ? तेषां जनपदानां वर्णंभाषते एवं परिकथया ।
5. Ibid VIII p. 58 धर्मता चैषा षण्महानगरनिवासिनो वणिजो यस्यां दिशि बुद्धा भगवन्तो गन्तुकामा भवन्ति, तद्यात्रिकभाण्डं समुदानयन्ति ।

about the desired direction and could know only through his words and deeds and made arrangements accordingly. Buddha was not only unintelligible but also easily excitable. None could dare ask him anything—not even Ānanda, the most ardent and beloved disciple of Lord.[1] But the Lord occasionally would announce through Ānanda that after seven days, he would start for Magadha (or any other place.) Who-so-ever among the monks wanted to accompany should get ready[2], wash and mend his Cīvaras, mend them if torn and colour them if faded.[3]

Whenever the Lord had to deliver his discourse, the audience sat before him in a semi-circular fashion. In the Divyāvadāna there is a mention of a table can, where the Buddha is depicted as sitting with his disciples. It is stated that on the right hand side of the Lord sat Śāradvatīputra, on the left hand side of him Mahā-Maudgalyāyana, on the back Ānanda with the begging bowl and before him, 650 monks in the form of a half-moon.[4] Upagupta's meeting of monks was also arranged in the same semi-circular fashion.[5]

Generally the Buddhist devotees saluted the Lord by kneeling on the ground with folded hands. They bared their right shoulder and adjusted their upper garments on the left shoulder. This mode of salutation was adopted by both men and women alike.[6]

The royal dignitaries, at the time of visiting the Lord, left their five signs of royality i.e. turban, umbrella, sword, fan

---

1. *Divyāvadāna* VIII p. 58
2. Ibid VIII p. 59 इन: सप्तमे दिवसे तथागतो मगधेषु चारिकां चरिष्यति । यो युष्माकमुत्सहते तथागतेन सार्धं जनपदचारिकां चरितुम्; स चीवरकर्म करोतु ।
3. Ibid XII p. 91 यो युष्माकमुत्सहते तथागतेन सार्धं कोशलेषु जनपदेषु चारिकां चरितुम्, स चीवराणि धावतु सीव्यतु रंजयतु इति ।
4. Ibid XXVI p. 226
5. Ibid p. 222
6. Avadāna-Śataka LXXI p. 175

and shoes aside at a distance and then went to the Lord, bowed to him and sat down.[1] The popular mode of salutation i.e. kneeling on the ground with folded hands, was adopted by the kings also. Aśoka's salutation to the Lord is mentioned in the Divyāvadāna as—

अथ राजा सर्वशरीरेण तत्र पादयोर्निपत्य उत्थाय कृतांजलिः प्ररुदन्नुवाच ।

Besides taking into account the divinity and supremacy of the Lord, the Avadāna literature also records the mention of some of the Brahmanical gods and deities. People of the time believed in the existence of various gods and deities. The act of offering prayer to these deities became a part and parcel of their religious life. For the fulfilment of some wish they enchanted the name and glory of these deities. There can be quoted a number of such references from the Avadāna literature which state the issue-less people worshiping various deities for the birth of a child.[2] They believed that the sons and daughters are born of prayers.[3] Every issueless person, desirous of getting some issue, was advised by his well-wishers to worship various deities for getting a son.[4] Śiva, Varuṇa, Kubera, Vāsava and other deities such as Ārāmdevatā, Vanadevatā, Catvara-devatā, Śṛngāṭaka-devatā and Balipratigrāhika-devatā are some of the deities worshipped for the purpose.[5] The householder Mitra offered his prayers to Dhanada, Varuṇa, Kubera, Śaṅkara, Janārdana, Pitāmaha etc. for having a son.[6]

1. *Divyāvadāna* XII p. 91
2. Ibid I p. 1 सोऽपुत्रः पुत्राभिनन्दी शिववरुणकुबेरशक्रब्रह्मादीनायाचते आरामदेवतां वनदेवतां शृङ्गारकदेवतां बलिप्रतिग्राहिकदेवताम् ।
3. Ibid p. 1 अस्ति चैष लोके प्रवादो यदायाचनहेतोः पुत्राः जायन्ते दुहितरश्चेति ।
4. Ibid XXX p. 286 देवताराधनं कुरु । पुत्रस्ते भविष्यतीति ।
5. *Divyāvadāna* XXX p. 286
6. Ibid XXXVII p. 493 धनवरुणकुबेरशंकरजनार्दनपितामहादीन् देवताविशेषान् पुत्रार्थं याचितुमारेभे ।

He also sought help from Rudra, Cakrāyvdha, Vajrin, Sraṣṭā, Makaradhvaja, Girisutaputra, Mayūrāsana and Gaṅgā.[1]

Not only for acquiring issues did they worship these deities, but they did worship these deities for getting rid of the difficulties also. When the ship of some mariners was attacked by a monstrous fish, they all, finding themselves in the Jaws of death, sought the help from Śiva, Varuṇa, Kubera, mahendra, Upendra etc. for the safety of their lives.[2] The mariners, accompanying Dārukarṇi also, endangered by the storm prayed to Śiva, Varuṇa, Kubera. Śakra, Brahmā, Sura, Manuja, Uraga, Yakṣa, Dānavendra, Śacīpati, Hari, Śaṅkara, Vṛkṣa, Vāta, Piśāca etc. for help.[3]

The Vedic god Indra or Śakra has also appeared in the pages of the Avadāna literature in its typical Pauranika character. He not only helps the seekers of his help but also examines the genuineneness of noble acts. He came to examine the genuineness of Rūpavatī's act of offering her breasts to a hungry tigress.[4] He also came to test the genuinenness of king Śibi's acts of donations.[5] Though he has acquired very many fruits of virtuous acts, yet he is stated to be willing to acquire still more by performing virtuous acts. And for this, he himself

---

1. *Divyāvadāna* XXXVII p. 494
2. Ibid XVIII p. 143
3. Ibid II p. 25

   शिववरुणकुबेरशक्रब्रह्मा
   सुरमनुजोरगयक्षदानवेन्द्राः
   व्यसनमतिभयं वयं प्रपन्नाः
   विगतभया हि भवन्तु नोऽद्य नाथाः ।।६।।
   केचिन्नमस्यन्ति शचीपतिं नराः
   ब्रह्माणमन्ये हरिशंकरावपि
   भूम्याश्रितान् वृक्षवनाश्रितांश्च
   त्राणार्थिनो वातपिशाचदस्थाः ।।७।।
4. Ibid XXXIII p. 309
5. *Avadāna-Śataka* XXXIV p. 83

took the guise of Kuvinda with his wife Śacī and lived as a commoner on this earth. He performed the act of filling the Lord Kaśyapa's begging-bowl with heavenly nectar.[1]

Modes of worship, Temples, Sacrifices :—

The mention of Stūpas, Caityas etc. in the Avadāna literature suggests that the worship of relics had become an integral part of the religious life. There is a story in the Avadāna-Śataka in which a character, named Śrīmatī, very boldly claims that the act of worshipping relics was sanctioned by the Buddha himself. One day when king Bimbisāra was recreating with his queens in the pleasure-garden, his queens requested him to build a stūpa, enshrining the hair and nails of the Buddha, in the inner apartments of the palace. Thus they could offer their worship with flowers, garlands, unguents, umbrellas, flags, festoons etc. there only. Accordingly the king requested the Lord for some of his hair and nails. The Lord did give his hair and nails for the purpose[2] and thus sanctioned the worship of relics.

Modes of worship, prevalent at that time, were paying visit to and offering earthen-pots, flowers, garlands, lamps, incense, umbrella, flags and festoons at Stūpas or Caityas.[3] Pradakṣiṇā was also a very common mode of worship prevalent at that time.[4] Stūpa, Caitya, Maṭha etc, were some of the Buddhist places of worship built by religious persons. Kinga Kṣema of Kṣemāvatī built a Caitya, which was further expanded by a Śreṣṭhī.[5] The description of his act of expanding that Caitya occurs as[6] –

यस्तेन महाश्रेष्ठिनां संचिन्त्य यथैतत् सुवर्णं तत्रैव गर्भसस्थं स्यात् तथा कर्तव्यमिति तस्य स्तूपस्य सर्वैरेव चतुर्भिः पार्श्वैः प्रतिकण्ठकया चत्वारि सोपा-

---

1. *Divyāvadāna* VII p. 52-53
2. *Avadāna-Śataka* LIV p. 136-138
3. *Divyāvadāna* VI pp. 49-50
4. Ibid VI p. 48 अथान्यतमेन उपासकेन स प्रदेशः प्रदक्षिणीकृतः ।
5. Ibid XVIII p. 150
6. Ibid.

नानि आरब्धानि कारयितुम् । यावदनुपूर्वेण प्रथमा मेढ़ी ततोऽनुपूर्वेण द्वितीया ततस्तृतीया मेढ़ी यावदनुपूर्वेणाण्डम् । तथाविधं च स्तूपस्याण्डं कृतं यत्र सा यूपयष्टिरभ्यन्तरे प्रतिपादिता । पश्चात् तस्यातिनवाण्डस्योपरि हर्मिका कृता । अनुपूर्वेण यष्ट्यारोपणं कृतम् । वर्षस्थाले महामणिरत्नानि तान्यारोपितानि । ————————।

तेन च महाश्रेष्ठिना तस्य स्तूपस्य चतुर्भिः पार्श्वैश्चत्वारो द्वारकोष्ठका मापिताः, चतुर्भिः पार्श्वैश्चत्वारि महाचैत्यानि कारितानि तद्यथा जातिरभिसंबोधिर्धर्मचक्रप्रवर्तनं परिनिर्वाणम् । तच्च स्तूपांगणं रत्नशिलाभिश्चितम् । चत्वारश्चोपांगाश्चतुर्दिशं मापिताः । पुष्करिण्यश्चतुर्दिशमनुपार्श्वेन मापिताः । तत्र च विविधानि जलजानि माल्यानि रोपितानि तद्यथा उत्पलं पद्मं कुमुदं पुण्डरीकं सुगन्धिकं मृदुंगन्धिकम् । विविधानि च चम्पकपाटलावार्षिकामल्लिकासुमनायूथिका धातुष्कारी । सर्वर्तुकालिकाः पुष्पफलाः स्तूपपूजार्थम् । स्थावरा वृत्तिः प्रज्ञप्ताः । स्तूपदासादता । शङ्खपटहवाद्यानि तूर्याणि दत्तानि ।

The mention about a Matha built by Anāthpiṇḍada is also found in the Divyāvadāna.

Sacrifice, as a mode of worship for pleasing some angry deity, was also prevalent. King Dhana's ministers advised him to make the sacrifice of kinnar-girl Manoharā for feared ill-luck[1]

Conversion

Buddhism was spreading rapidly in India. Within a few centuries after its foundation, it had established itself firmly in the lives of many. It was because of the fact that whatever the Lord said, he said in a quite convincing manner. It was also due to the fact that the Buddhists regarded the conversion of non-Buddhists to Buddhism as a part of their duty. Every monk, at the highest stage of spiritual development, tried (as he was expected to do) to convert others to Buddhism. The Arhats had to make others realise the importance of Nirvāṇa and the value of noble deeds. It is mentioned in the Divyāvadāna that Pūrṇa, even at the risk of his life, went with his

1. *Divyāvadāna* VI p. 50
2. Ibid XXX p. 291

missionary zeal to the ruffians of Śroṇaparāntaka. Buddha admired him in the following way, 'Pūrṇa, you are endowed with patience (Kṣāntisaurabheṇa) and a fit and proper person to live among the Śroṇaparāntakas. Go Pūrṇa, free those who wish to be freed, rescue those to be rescued, console those to be consoled and emancipate those to be emancipated.[1] The story of the conversion of Nanda to Buddhism is also mentioned in the Avadāna literature.[2] The conversion of a Matang girl named Prakṛti, is stated in the Divyāvadāna.[3] Upagupta, the religious preceptor to Aśoka converted Māra, the evil incarnate to Buddhism. One day, when Upagupta began to address an audience, Māra showered pearl-necklaces on the audience, to disconcert them. The audience, tempted by the shower of pearl-necklaces, didnot pay heed to Upagupta Nex day also he disturbed the audience by showers of gold and on the third day when Upagupta settled himself on the seat for delivering a religious discourse, Māra, not far from his place, started to stage a drama with music in it. Many nymphs took part in that drama. The assemblage, which formed Upagupta's audience, was attracted by the scenes, enacted by Māra. Upagupta, puzzled at the audience's distraction of mind, thoughs of converting Māra first. To do this he approached Māra with a garland and three corpses and placed the three corpses on head, neck and ear of Māra. Māra tried his best to remove those corpses from his body but could not get success. Then he went to different gods including Brahmā and others. But all directed him to Upagupta for that. At last he we t to Upagupta. Upagupta reminded him of his wrong acts and preached him that a very little devotion towards religious beings can bring about the highest bliss. Māra repented and fell at the feet of Upagupta and wanted to be made free from all his sinful acts. Upagupta then removed

1. *Divyāvadāna* II p. 24
2. *Avadāna-Kalpalatā* X p. 85
3. *Divyāvadāna* XXXIII p. 314-425.

the three corpses from the person of Māra. In return Māra tableaued the image of Buddha for him. After satisfying Upagupta, Māra removed his costume and proclaimed to be converted to Buddhism by Upagupta.[1]

Conversion of persons to Buddhism was done in various ways. Sometimes Buddha himself converted the persons by creating such conditions as were conducive to their understanding. He put reason in the place of authority. In the Sundarī-Nandāvadāna,[2] Nanda is forced to obey the rules of Buddhism. When Nanda found himself not the least detached from his beloved wife Sundarī and so unable to follow the path of Buddhism, he trled to escape secretly. But unfortunately he was not successful in this trial of escaping and was caught hold of by the Lord. The Lord then presented before him many apes and asked whether his beloved was more beautiful than those apes. Nanda laughted at the comparison and said, 'She (my beloved) surpasses these in every respect.' Then the Lord presented before him many beautiful nymphs and asked whether his beloved surpassed them also in beauty. Nanda said, 'No, she is not so beautiful as these nymphs are'. The Lord then tempted him by saying, 'If you follow the path of religion and attain Arhatship, I will present these nymphs to you', Tempted by this, Nanda put himself heart and soul in pursuing the cause of religion. And ultimately when he attained the ultimate goal of spiritual height, he came to know the uselessness of those nymphs and said to the Lord, 'I do not want those nymphs any more Now I am completely detached from my beloved Sundarī also. Now I have come to realise the impermanence of physical beauty and the permanence of spiritual beauty, which can be attained only by pursuing the path of Buddhism'. In the Śārdūlakarṇāvadāna[3] it is stated that Prakṛti, a Cāṇḍāla-girl, wanted to marry Ānanda.

1. *Divyāvadāna* XXVI p.
2. *Avadāna-Kalpalatā* X p. 85
3. *Divyāvadāna* XXXIII pp. 314-425

Ānanda went to the Lord for help. The Lord presented before her a proposal that if she attained a fixed level of height in the field of spiritual attainment then he would allow Ānanda to marry her. She agreed to that proposal and started following the path of Buddhism. Just after attaining that height she came to know the futility of marriage and told the Lord, 'I do not want to marry any longer. I want to remain in this very life of religious being'.

It used to be the way of the Lord, that at the end of his discourse he enquired of his audience whether there was some suspicion left in the mind of someone, or whether there was some new comer with a problem. Then he would try to remove that suspicion or solve that problem. He did it generally with the help of some story concerning his past life or so. He used the popular dialect as a medium of his discourse. He used to preach in local languages[1] in order to be more effective.

Women too played important roles in the spread of Buddhism. They were ordained as nuns and contributed their lot in helping others follow the path of the Buddha, the Dharma and the Saṅgha. In Rudrāyaṇāvadāna[2] a nun Śailā was sent to the city of Roruka for visiting the queen's chamber. As the queen observed Purdah, so she could not come out in the public for listening to the religious discourses, delivered by the reverend Kātyāyana. Nor could Kātyāyana enter her chamber. So Śailā was called for the purpose. She delivered religious discourses to her and got her ordained as a nun.

King Bimbisāra, a warm supporter of Buddhism helped a lot in the spread of Buddhism. He, besides persuading his own subjects to become the lay-devotees of Buddha, paved the way for the conversion of king Rudrāyaṇa, king of Roruka.[3]

1. *Divyāvadāna* VIII p. 58
2. Ibid XXXVII p. 469
3. Ibid XXXVII p. 468

He was the person who presented the Veṇuvana to the Buddhist Saṅgha for the construction of a Vihāra. He had full faith in the Lord and was very much confident about him. His confidence in him was so deep that he did not allow a competition of miraculous powers between the Lord and some of the other non-Buddhist teachers, who requested him to arrange for it. Afterwards Prasenajit, king of Kośala, at their request, arranged this competition in which those non-Buddhist teachers were defeated by the Lord.[1]

The Life of Religious man—Monk and Upāsaka

The Buddhists negated the Āśrama of Gṛhastha. They considered this Āśrama as an obstacle in the way of attaining Nirvāṇa. So they advocated that if any one intended to do something concrete in the domain of religion, he must, first of all, leave his home and become a monk. Buddha, the Lord, himself renounced his home, wife, child, father, mother, money and what not. Many people left their domestic lives for becoming monks. Koṭikarṇa left his home for geting ordained as a monk in the Buddhist Saṅgha.[2] Nanda, was forced to leave his young wife Sundarī and his palace.[3] Ānanda avoided marrying Prakṛti.[4]

The Lord did organise the family of monks in such a manner that it always remained as a torch-bearer to the public. The monks had to observe many rules and regulations. The Buddha was a stern desciplinarian and he wanted that all the monks should be disciplined to the highest order. They were allowed to lead only a very simple life. The possession of only some indispensable goods such as cloth, food, bed, medicine etc. was allowed for the monks. Storing was not allowed. Shoes having only one layer and that too, of leaves;

1. *Divyāvadāna* XII p. 93
2. Ibid I pp. 1-14
3. *Avadāna-Kalpalatā* X pp. 85-95
4. *Divyāvadāna* XXXIII pp. 314-425

were allowed for them.[1] Frequent bath was allowed to the monks of border countries only. By the border countries they meant the area bounded by Puṇḍravardhana forest in the east, river Sarāvatī in the south, village of Sthūṇa and Upasthūṇa in the west and Uśīragiri in the north.[2] These monks had to wash their Cīvaras by themselves. If the Cīvaras were torn, they had to mend them themselves and if the colour was faded, they had to dye them too.[3]

Hair and beard were also not allowed for them. They, out of humility and contempt for all worldly things, did not allow hair or beard to grow. When Jyotiṣka went to the Lord for getting ordained as a monk, the Lord, after preaching him the law of celebacy, immediately cut his hair and beard.[4] It is a well known fact that the Lord Buddha himself bore long locks and beard when he was a prince but when he renounced his princely life, he immediately got his hair and beard cut.

The monks were not at liberty to go wherever they wanted. They had to visit only those places as were allowed by the Lord. If they wanted to visit some places, they had to get the permission of the Lord. In Saṅgharakṣitāvadāna when merchants asked Saṅgharakṣita to accompany them to foreign lands, Saṅgharakṣita says, 'I am not independent[5] He accompanied them only after getting permission from the Lord.

Getting ordained as a monk was not an easy job. One had to take the permission of his parents or guardians before becoming a monk. The Buddha did not allow those, whose parents or guardians were not willing, to be ordained as

---

1. *Divyāvadāna* I p. 13 एकयलाशिके उपानहे धारयितव्ये न द्विपुटां न त्रिपुट सा चेत् क्षहधर्मिणी भवति, तां त्यक्त्वा पुनर्नवा ग्रहीतव्या ।
2. Ibid. I p. 13
3. Ibid XII p. 11
4. Ibid XIX p. 174
5. Ibid XXIII p. 205 "नाहं स्वाधीन:"

monks.[1] Pūrṇa could be ordained as a monk only after death of his parcuts because they did not permit him in their life time.[2] Some of the parents themselves donated their sons to the Saṅgha for making them monks. Saṅgharakṣita was promised to be given to the Saṅgha even before his birth by his parents. Accordingly he was given to the Saṅgha and he became a monk.[3]

The Buddhist called women Mātugāma i.e. the mother folk. They respected women as mothers. Though they held women in high esteem yet they tried to avoid their company lest their physical charm should tempt them. Yet when they saw some woman in difficulty they hurried to serve her. In Pāṁśupradānāvadāna we find that Upagupta avoided the company of the courtesan Vāsavadattā by turning down her offer of love, but when she was punished to be disfigured and was thrown out of the town, he rushed to her and nursed her with the utmost care until her death.[4]

In the Avadāna-Śataka it is mentioned that these monks held meetings twice a year at Śrāvastī. One meeting they held in the month of Āṣāḍha, at the beginning of rains and the second on the fullmoon-day in the month of Kārttika.[5]

These monks wandered from one place to another. The common people paid them respect, visited them, put their problems before them and offered them food and other neces-

---

1. Cf. Bigandet, p. *The Life or Legend of Gaudama* Vol. I. p. 197 "The conversion of Nanda, who had become the presumptive heir to be the crown of Kapilavastu, grieved Śuddhodana so much that he, to prevent the recurrence of such an event, exacted from the great reformer that in after times no one could be admitted into the society of the perfect, without having previously obtained the consent of his parents."
2. *Divyāvadāna* I p. 11
3. Ibid XXIII p. 205
4. Ibid XXVI p. 220
5. *Avadāna-Śataka* XXVI p. 84

sities of life. The spiritual life of the common folk was mainly guided by the monks. Thus they played a very important role in the general life of the society.

The householder-devotees of the Buddha were called the Upāsaka and Upāsikās. Every Upāsaka and Upāsikā had to observe four types of detachments viz.[1] प्राणातिपात-विरति, अदत्तादान-विरति, कामिथ्याचार-विरति, सुरा-मैरेय-मद्य-प्रमादस्थान-विरति. The inunciation of an Upāsaka or Upāsikā was performed by making him or her take the resort of three refuges viz. The Buddha, the Dharma and the Saṅgha. The importance of this act of taking resort in those refuges is stated in the following words of Śakra :[2]—

ये बुद्धं शरणं यान्ति न ते गच्छन्ति दुर्गतिम् ।
प्रहाय मानुषान् कायान् दिव्यान् कायानुपासते ।।
ये धर्मं शरणं यान्ति न ते गच्छन्ति दुर्गतिम् ।
प्रहाय मानुषान् कायान् दिव्यान् कायानुपासते ।।
ये संघं शरणं यान्ति न ते गच्छन्ति दुर्गतिम् ।
प्रहाय मानुषान् कायान् दिव्यान् कायानुपासते ।।

Two of the parrots were born in the category of the Devas just for the reason of their taking resort in the three refuges.[3] One descending god, who was worried about his taking birth in the form of a pig, was sent in the Tuṣita heaven among the gods.

The Upāsakas and Upāsikās formed an essential factor in the spread of Buddhism. They formed the back-bone of monk's community because they supplied the indispensable wants of the monks viz. food, clothing, bed, medicament etc. In return they were priviledged to listen to the various learned discourses delivered by the monks.

---

1. Divyāvadāna XXI p. 186-187
2. Ibid XIV p. 121
3. Ibid XVI p. 123
4. Ibid XIV p. 120

Religious Organisations :—

Four types of religious organisations are recorded in the Avadāna literature[1] :—

1. Family of monks (भिक्षु परिषत्)
2. Family of nuns (भिक्षुणी परिषत्)
3. Family of Upāsakas (उपासक परिषत्)
4. Family of Upāsikās (उपासिका परिषत्)

As the very names of these organisations suggest that the family of monks constituted of monks; of nuns constituted of nuns; of Upāsakas constituted of Upāsaka and of Upasikās constituted of Upāsikās. These originations were governed by certain disciplinary regulations. Each monk and nun had to perform the act of meditation and study as a necessary part of their religious life. Mahāpanthaka attained the highest seat of Arhathood by performing these acts.[2] The monks and nuns, generally in the group of 500, visited different places and delivered religious preachings among the people. Their visit was called Cārikā. The following five types of Cārikās are recorded in the Avadāna literature :—[3]

1. Araṇya-Cārikā
2. Nadī-Cārikā
3. Parvata-Cārikā
4, Śmaśāna-Cārikā
5. Janapada-Cārikā

These Cārikās bore quite spectacular appearance. Huge crowds of people assembled to witness the spectacle of these Cārikās. Mahāpanthaka visited the city of Śrāvastī where a huge crowd of spectators assembled to see him.[4] A nun, named Śailā went to the city of Roruka to deliver religious discourses

---

1. *Divyāvadāna* XXI p. 185
2. Ibid XXXV p. 429
3. Ibid VIII p. 59
4, Ibid XXXV p. 429

to the queen and her friends.[1] These Cārikās were postponed during rainy season. During rains they used to live at one place and deliver religious discourses.[2] At the end of rainy season a ceremony called Pravāraṇā was held.[3] Every fifth year this ceremony of Pravāraṇā, called Pañca-vārṣika was celebrated with special pomp. King Aśoka used to celebrate this Pañca-vārṣika Pravāraṇā. He donated 400,000 coins, feasted 300,000 monks, one Arhat and two teachers and offered his whole kingdom including all his queens, ministers, son Kuṇāla and his own self to the Saṅgha.[4] The family of monks was generally invited by householders for food etc. Some householders approached these monks at their Vihāras also. One householder is stated to have approached the monks living at Jetagrove, with food sufficient for 500 monks.[5] Feasting the family of monks was considered a very noble act. It was given the name of a Parva i.e. festival.[6] A boy, could not get the sum of 500 kārṣāpaṇas from his mother for feeding the family of monks. He, then, served in a family and earned the money by which he fed the holy family of monks.[7]

The family of Upāsakas and Upāsikās lived in their normal domestic life and supported the families of monks and nuns. Some Upāsakas and Upāsikās were devoted to those monks and nuns so much that they could donate even their children to them on demand. Buddharakṣita and his wife were such Upāsaka and Upāsikā who promised to donate their son even before his birth, to Śāriputra, They did donate the same when the child was born.[8] The family of Upāsakas

1. *Divyāvadāna* XXXVII p. 469
2. Ibid VIII p. 58
3. Ibid.
4. Ibid XXIX p. 297
5. Ibid XVIII p. 147
6. Ibid XXI p. 190
7. Ibid XXIII p. 204–205
8. Ibid XXIII p. 204-205

and Upāsikās went to their religious teachers daily for listening to their religious discourses. Sahasodgata was one such Upāsaka.[1]

Various religious sects :—

Besides Buddhism, six other religious sects were also prevalent in the society. The leaders of these six schools[2] were Pūrṇa Kāśyapa, Maskarī Gośāliputra, Sañjayī Vairattīputra, Ajita Keśakambala, Kakuda Kātyāyana and Nirgrantha Jñātiputra. These six leaders and their devotees felt jealous of the growing popularity of Buddhism. So they were always at cross with the Buddha and the Buddhists. They tried their best to outbid the popularity of Buddhism. They used to show miracles for proving themselves superior to the Buddha. These six famous opponents of Buddhism held a conference in the hall of recreation of Rājagṛha and pondered over the problem thus—"So long as the Buddha was not born into this world, we all received honours and gifts of food, clothing, shelter and medicament from monarchs, householders, guildsmen, lay-men, mayors and merchants. But since the entrance of Buddha on the stage of this world all the honour and attention of these people goes to him and his followers. No doubt we are superior in the possession of supernatural powers yet we are left to ourselves."[3] Pondering over thus they made a plan of holding a competition with the Buddha in showing miracles. The contest was arranged at their request by prasenjit at Śrāvastī in which the Buddha won over these heretics by giving a better show of miracles.[4] A similar reference, is recorded in the Avadāna-Śataka[5] also. There it is stated that one day two Śreṣṭhīs of Śrāvastī, one devoted to the Pūrṇa and the other to the Lord, crossed over the heated discussion as to who—Pūrṇa or Gautama—is superior. Each wanted to prove his teacher relatively superior The matter went to the king who ordered his ministers to arrange a contest between the two. On

1. *Divyāvadāna* XXI P. 192 एषोऽहं बुद्धं भगवन्तं शरणं गच्छामि धर्मं च भिक्षुसंघं च ।
2. Ibid. XII P. 90
3. Ibid. XII P. 90
4. Ibid. XII P. 101
5. *Avadāna-Śataka* IX PP. 23-26

the seventh day the contest was announced to be arranged. A wide arena was prepared for the purpose. Sandal, flowers etc. were assembled and the follower of Pūrṇa stood in the midst of huge crowd of spectators and took an oath saying thus: "By the Satya by which Pūrṇa and other teachers, six in number, excel in the world, by that Satya may these flowers, this incense and this water reach unto them". Immediately after his oath was over the flowers fell on the ground, the fire of incense went out and water fell on the ground and disappeared. Thus he lost the game. Then the follower of Buddha stood up and took the oath thus—"By the Satya by which the Lord Buddha excels in the world, by that Satya may these flowers, this incense and this water reach unto him". No sooner had he said this then the flowers rose and got automatically arranged in the shape of a row of Haṁsas, incense took the form of cloud and the water took the shape of a rod of Vaidūrya. All these things, followed by the whole crowd of spectators, flew along the sky in the direction of Jetavana till they reached the Lord. The flowers settled themselves on the head of the Buddha and the incense and water in front of him. Thus they proved the superiority of Lord Buddha over these six heretics.

The mutual intolerance among these sects is reflected in many Avadāna stories. In Vītāśokāvadāna the mention of a Nirgrantha showing disrespect to the Buddha-image of Puṇḍravardhana is made. Aśoka became so furious at this that he ordered all the Ājīvakas of Puṇḍravardhana to be slaughtered and in one day eighteen thousand Ājīvakas[1] were slaughtered. Again, in the same Avadāna it is mentioned that once, some Nirgrantha dishonoured the statue of the Lord by throwing that on the feet of a Nirgrantha. King Aśoka punished the whole family of that Nirgrantha and burnt them alive. He also announced a prize of one Dīnāra to anyone who brought a head of Nirgrantha.[2] The heretics, out of jealousy, prevented all the inhabitants of Bhadrankara city from seeing the Lord. They said, "Who-so-ever will go to see the Lord shall have to pay a fine of sixty Kārṣāpaṇas."[3]

1. Divyāvadāna XXVIII P. 277
2. Ibid
3. Ibid IX P. 78-79

PART IV

AVADĀNA STORIES IN DIFFERENT VERSIONS

Some of the stories of the Avadānas are found in different versions. Though the same theme is generally maintained yet they differ in their details and settings considerably. Some such stories are given here.

The Story of Śibi :—

The story of Śibi, in the Avadāna-Śataka, is traced in the Jātaka literature also.[1] In the Jātaka Śibi is stated to be the king of Ariṭṭhapura, while in the Avadāna literature he is referred to as the king of Śibighoṣa. In the Jātaka the amount of his alms is stated to be of six hundred thousand but in the Avadāna-Śataka no reference to the exact amount is mentioned. Here it is said that he gave food, cloth and other things to the needy. In the Jātaka the idea of giving the part of his body even to anyone, who might need it, crept up in his mind, but in the Avadāna-Śataka this idea, that 'the human beings are being satisfied by me but there is none to satisfy the small insects' crept up in his mind. So he, after inflicting wounds on his body, went to the dwelling place of the insects. Then Śakra, in order to test his genuineness, went to him. In the Jātaka it is mentioned that he appeared before him as a blind Brāhmaṇa and asked for his eyes. In the Avadāna-Śataka it is stated that first of all he appeared before the king in the form of a vulture and started plucking his eyes. When the king did not object to it and asked him to take with pleasure whatever it wanted, he appeared before him in the form of a Brāhmaṇa (not blind) and asked for his eyes. In the Jātaka Śibi's eyes are removed by his surgeon Sīvaka in spite of lamentations of his family members and his subjects, and then given to the Brāhmaṇa. It is also stated there that Śibi, after becoming blind, wished to be an ascetic. Later on, Śakra came to his rescue and blessed him with the boon of restoring his eyes.

In the Avadāna-Śataka it is mentioned that when Śakra begged for his eyes, he readily agreed to donate. At this Śakra got pleased with him and did not take his eyes. The incidents of plucking and restoring of eyes are not mentiond in the Avadāna-Śataka.

In the Avadāna-Kalpalatā we find this story with still more variations. Here king Śibi is stated to be the king of Śivāvatī. As none in his subjects committed any evil deed so all of them attained heaven. When Indra, the king of heaven, found his heaven very much crowded, then, in order to put Śibi's generosity to test, presented himself in the guise of a demon before him and uttered half of a sentence. When Śibi desired to listen to the other half also, he said, "As I am feeling very thirsty and hungry, I cannot relate the other half. You believe in non-violence so how can I expect from you blood and meat, through which my thurst and hunger can be quenched. I am therefore going in search of my food." Śibi replied, "I can give you my own blood and flesh if you so please". When the demon agreed to his proposal, he cut out his own flesh and served the same with blood to the demon. After having been satisfied, the demon asked the king, "You must be feeling pain in your wounds"? He replied, "As I have inflicted these wounds for the benefit of other being, I am not feeling any pain." Hearing that the demon appeared in his true form (Indra) and healed his wounds

The Vinaya Vastu[1] of the Mūlasarvāstivādins also records a story about some king Śibi of Śivaghoṣa, who was generous towards the beggars and ailing persons. Once an ailing householder came to him and asked for medical help. King sent for the physician who prescribed for him barley to be taken with the blood of a man who had never been hostile to anyone. Finding his ownself to be the proper person, he ordered his head to be cut into two pieces. Since the orderly refused to carry out this order, the king himself cut his head and served the patient with his blood. Thus the patient was cured.

1. *Vinaya-Vastu* (Mithila Institute). p. 229

Thus it is found that the idea of charity constitutes the main theme of all these stories.

The Story of Uttara :—

A story in the Avadāna-Śataka, entitled Uttara, resembles with a similar story in the Petavatthu. In this story the mother of Uttara is stated to have become a Pretī because she did not believe in charity. As it deals with the incident of becoming Pretī of Uttara's mother therefore in the *Peta-vatthu* it bears the title 'Uttaramātupeta'. In the Avadāna-Śataka Uttara is stated to be the son of a Śreṣṭhī who, after his father's death, established a shop, and thus earned his livelihood. But in the Peta-vatthu Uttara's father is stated to be in service with king Udena. After his father's death he was offered the same post which he accepted. In the Avadāna-Śataka it is mentioned that Uttara used to pay visits to the Lord off and on. He wanted to take Pravrajyā also which his mother did not agree to. The Petavatthu records that once, he had gone to a forest for felling the trees. There he saw Mahākacāyana and listened to his discourse. He took shelter in Three Refuges (Triśaraṇa) and invited the Lord to his house. He even persuaded his relatives also for performing such noble acts. His mother did not like his act of offering and hence cursed him by saying, "Let all these gifts, which you are offering against my wish, be turned into blood in the next world." Once she did favour the act of offering a peacock-feather-fan. Consequently after her death, she became a Pretī, having blue, smooth, fine and long hair as a gift for her offer of peacock-feather-fan, but was not served with any food or drink. She suffered these in a like manner for forty-five years until a monk, at her request, offered drink, food and clothes to the Bhikkusaṅgha. Whereas in the Avadāna-Śataka Uttara used to give his earning to his mother to serve the monks and the Brāhmaṇas. His mother did not serve any monk or Brāhmaṇa. After her death she became a Pretī and did not receive any food, drink or clothing for full twenty-five years. The river, to which she approached for drinking water, dried out. Once she went to Uttara, who was busy meditating at the bank of river Gaṅgā, and demanded water from him.

At first he did not recognise her, but when she revealed her identity, he scolded her and advised her to go to the Lord. The Lord sent her to the upper level of Pretaloka (Preta Mahaṛdhikeṣu). Again Uttara asked her to donate something as she was now in a position to donate. But she felt otherwise. At this he reminded her of the consequences of not donating i.e. becoming a Pretī again. At this she gave out a *yamalī*. Uttara put that on a peg. His mother, who in her heart of heart did not want to dodate, stole the same during the night. Uttara again went to her and brought that from her. Thrice that was stolen by his mother during the night time and was again brought by Uttara. Later on, a monk cut and stitched that Into a dress. Thenceforth that was not stolen by that Pretī.

The Story of Kuṇāla :—

The story of Kuṇāla is found in the Divyāvadāna and the Avadāna Kalpalatā of Kṣemendra. The main episodes are almost the same, viz. the birth of Kuṇāla with beautiful eyes, his marriage with Kañcanamālā, prophecy of Sthavira Suyaśa about the destruction of Kuṇāla's eyes, passionately enamoured queen Tiṣyarakṣitā amorous invitation extended to and rejected by Kuṇāla, his campaign to Taxila, illness, successful cure by Tiṣyarakṣitā, seven days rule as a prize given to her, revenge upon Kuṇāla by getting his eyes plucked, his encounter as a blind wanderer with Aśoka, restoration of his eyes, etc. In the Divyāvadāna there is the mention of three dreams of Aśoka. In the first dream he saw Kuṇāla's eyes being plucked by two vultures. In the second dream he saw Kuṇāla, with long hair, beard, moustaches and nails, entering into the city and in the third dream he saw Kuṇāla's all the teeth being broken. The astrologers interpreted these dreams as indicating the death of Kuṇāla.[1] In the Avadāna-Kalpalatā we do not find any such reference. Only at one place Aśoka says that he has always been haunted by bad dreams. Again, in the Avadāna-Kalpalatā, the mention of a Kuñjakarṇa,[2] ruler of Taxila, is made, but no such reference is found

1. *Divyāvadāna* p. 264
2. *Avadāna-Kalpalatā* p. 353

in the Divyāvadāna. Still more, an elaborate description about the compaign of Kunāla to Taxila is found in the Avadāna-kalpalatā, but in the Divyāvadāna only अनुपूर्वेण तक्षशिलामनुप्राप्तः[1] is mentioned. In the Avadāna-kalpalatā, queen Tiṣyarakṣitā is shown to be pardoned by king Aśoka, but in the Divyāvadāna she is severely punished at the hands of Aśoka. In the Avadāna-Kalpalatā it is stated that when the king's elephant saw blind Kuṇāla with his wife, he recognised him and sounded a note of welcome to the prince and the princess. This description is absent in the Divyāvadāna. It is interesting to note that some of the descriptions in the Divyāvadāna and Avadāna-Kalpalatā bear striking similarity to each-other. The following are some such similar lines :—

Divyāvadāna	*Avadāna-Kalpalatā*
राजन्न मे दुखमलोऽस्ति कश्चि	राजन्न मे दुःखलवोऽस्ति कश्चित्-
तीव्रापकारेऽपि न मन्युतापः ।	तीव्रापकारेऽपि न मन्युतापः ॥
मनः प्रसन्नं यदि मे जनन्यां	मनः प्रसन्नं यदि मे जनन्यां
येनोद्धृते मे नयने स्वयं हि ।	येनोद्धृते च स्वकरेण नेत्रे ।
तत्तेन सत्येन ममास्तु ताव-	तत्तेन सत्येन ममास्तु ताव-
न्नेत्रद्वयं प्राक्तनमेव सद्यः ।	न्नेत्रद्वयं प्राक्तनमेव सद्यः ॥
इत्युक्तमात्रे पूर्वाधिकप्रशोभिते	इत्युक्तमात्रे नृपनन्दनस्य
नेत्रयुग्मे प्रादुर्बभूवतुः ॥	प्रादुर्बभूवाक्षिसरोजयुग्मम् ॥

The legend of Kuṇāla, quite different in its nature, is found in the Pariśiṣṭaparvan[2] of Hemacandra also. There it is stated that once king Aśoka prepared a message asking his eight year old son Kuṇāla, residing at Ujjayinī, to study (अधीयउ). One of his queens wanted to have her own son be enthroned after Aśoka instead of Kuṇāla, whom king Aśoka wished to enthrone after him. She put a dot by her eye-ink upon that

1. *Divyāvadāna* P. 263.20
2. Pariśiṣṭaparvan IX Canto.

message making it अंधीयउ i.e. make him blind. The message was sent to the city of Ujjayinī. None dared to perform according to that message, but Kuṇāla, out of reverence towards his father by whom the message was supposed to have been sent, himself plucked out his eyes by hot iron-needles. When Aśoka came to know the tragedy, he was upset, but could do nothing except arranging for his livelihood. He gave him a village which yielded a handsome revenue. When *Sāracchrī*, the wife of Kuṇāla, bore a son for him, he became worried about his future and wanted to regain his lost kingdom for him. Therefore he, in the guise of a musician, went to Aśoka and sang a song of his own tragedy, stating 'the great grandson of Candragupta, the grand-son of Bindusāra and the son of king Aśoka, the great, asks for a penny from you' (प्रपौत्रश्चन्द्रगुप्तस्य बिन्दुसारस्य नप्तृकः । एषोऽशोकश्रियः सूनुरन्धो मार्गति काकिणीम् ॥४२॥ On being enquired he revealed his identity. After recognising him, Aśoka asked him as to what he wanted. He said, "Just a penny (Kākiṇī)". Then the ministers interpreted that by the word penny he meant the kingdom. Aśoka asked, "But how a blind man can rule?" He said, "It is not for me but for my son that I want this kingdom". "But when is it born?"—was the eager question of curious proud grand-father. "Just now (सम्प्रति)" was his reply. Then Aśoka conferred his kingdom on that child and declared him his successor.

Thus it is found that the story of Kuṇāla is presented by Hemacandra in an altogether different light. The main cause of conflict between Kuṇāla and the queen (name is not mentioned by Hemacandra) varies. It is not the rejected love of a passionate woman but jealous mother's blind love for her child's prosperity that became the main reason in blinding of Kuṇāla. However, the main facts i.e. Kuṇāla was king Aśoka's son; he was made blind; Samprati, the son of Kuṇāla, became king after Aśoka etc., remain unaltered.

The story of Sudhana

The story of Sudhana Kumāra is also found in the Divyāvadāna[1] and the Avadāna-Kalpalatā.[2] Prince Sudhana, the hero of the story, is stated to be married to a kinnara girl Manoharā, abducted by a hunter from a bathing pool and presented to the hero. Following a royal intrigue, Sudhana is separated from Manoharā. Manoharā returns to her native place, giving her clues to a sage. Sudhana, bewailing her separation, meets the sage and by his honest assistance becomes successful in getting reunited to his love. This story of Divyāvadāna varies a little in some of the expressions from the story of the Avadāna-Kalpalatā. About king's dream it is mentioned in the Divyāvadāna that he, in his dream, saw his stomach being ripped open by a vulture while in the Avadāna-Kalpalatā no mention of vulture as such is made. Secondly, in the Divyāvadāna it is stated that he saw his country being surrounded on all sides by his intestines, while in the Avadāna-Kalpalatā it is mentioned that he saw his country being surrounded by his enemies. The reference to the seven Ratnas entering his homes found in the Divyāvadāna, is missing in the Avadāna-Kalpalatā. As regards the nomenclature of the hero, the Divyāvadāna states that he was named Sudhana after the name of his father 'Dhana', while in the Avadāna-Kalpalatā it is said that he was called Sudhana because so many treasures came into existence at the time of his birth.

Another version of this story is found in the Mahāvastu.[3] Manoharā, the kinnara girl, was abducted by a hunter for sacrifice in a yajña being performed by a neighbouring king. There Sudhana preached the futility of sacrificing living beings. Impressed by his speech the king let loose all the beings. Sudhana brought Manoharā to his kingdom and got married to her. He got so deeply involved in his love that he neglected all

1. *Divyāvadāna*, XXX
2. *Avadāna-Kalpalatā*, 6 th.
3. Mahāvastu, II. 97

the princely duties entrusted to him by his father who, having come to know of it, got furious and put the prince into confinement and expelled Manoharā from his kingdom. Manoharā then returned to her father's place, leaving her whereabouts with two fowlers. Prince Sudhana, when set free with the help of these fowlers, got successful in reuniting himself with her.

The two versions of the story as mentioned above have some common points. They are :

i. Manoharā, the kinnara girl, is shown abducted by a unter at a bathing pool. (The purpose of abduction, however, differs. According to the first version she is abducted for no special purpose but according to the second version, she is abducted for the purpose of sacrifice in a yajña.)

2. Sudhana's marriage with Manoharā is described in both the versions. According to first version, Sudhana secured Manoharā as a gift from some hunter while according to the second, he found her during his visit to a yajña.

3. The festivities in progress at the time of the entry of Sudhana to the kingdom of kinnara-rāja Druma, Manoharā's father, are referred to in both the versions.

Since both the versions occur in the source-books of Buddhism, there is every chance of their being sectarian in nature. But it appears that the version, found in the Mahāvastu is more sectarian in nature. Here the story is being employed as a vehicle for inculcating certain Buddhist morals and social ideals. Sacrifice, as such, is discarded by the Buddhists. A huge case in defence of this viewpoint is built while Sadhana discourages such sacrifices. He advocates harmlessness the best of religions and killing animals as worst of sinful acts. He also lays stress on following the tenfold virtuous path.

In both the versions of the Sudhanakumārāvadāna the motif viz. the act of truth, is very tactfully handled but at different stages. In the Mahāvastu, it is the hunter who, with the help of the act of truth, gets successful in detaining Manoharā.

As directed by a sage, a hunter, desiring to capture Manoharā, utters the truth, "If this is true that you are the daughter of king Druma, move not a step further." By this truth she is bound and captured by him. In the Divyāvadāna, prince Sudhana takes resort to this motif for securing a renion with Manoharā. In order to test the genuineness of Sudhana's love for Manoharā, her father placed before him a number of kinnarīs and asked him to identify her. Sudhana, pointing to her said, "If it be true that you, standing before me, are Manoharā then let you step forward." Hearing this truth, she stepped forward and thus regained her mortal love.

The Story of Koṭikarṇa :—

The story of Śroṇakoṭikarṇa is also found in the Divyāvadāna and the Avadāna-Kalpalatā. Both the sources are uniform regarding the accounts of Koṭikarṇa's birth, nomenclature, going on a sea-voyage against the wishes of his parents, his visit to the city of the Pretas, his return, messages given to the concerned beings by him, his getting ordination in monkhood and becoming Arhat. These incidents remain unaltered in both the sources. The difference occurs only at one place. In the Divyāvadāna it is stated that when he wished to see the Rūpakāya of the Lord, his teacher gave five questions to put to the Lord which he did and got befitting answers. But in the Avadāna-Kalpalatā no mention of such questions and answers is found. The story of his previous birth is also the same in both the sources.

The Story of Pūrṇa :—

The story of Pūrṇa, son of householder Bhava, born of a slave-woman, is also found in the Divyāvadāna and the Avadāna-Kalpalatā. In the Divyāvadāna the story is better knitted in an elaborate style while in the Avadāna-Kalpalatā it is briefed in such a way that many of the incidents, mentioned in the Divyāvadāna, are absent in the Avadāna-Kalpalatā. The instances of his selling the wood, named Gośīrṣacandana, to the king, filing of a suite by traders against him in the royal court and the king's verdict in favour of Pūrṇa, his going to the

house of Anāthapiṇḍada for getting ordination, the Lord's mention of the feared future difficulties to be encountered, from the Śroṇaparāntakas and his replies, ordination of 500 saints and saint Vakkali, his going to the city of Śroṇaparāntakas by air, etc. are some of the incidents present only in the Divyāvadāna and not in the Avadāna-Kalpalatā. The instances of Pūrṇa's birth of a slave-woman, his sea-voyage and listening to religious songs during that yoyage, his ordination as a monk, his going to the Śroṇaparāntakas, rescuing of his brother Bhavila with all his fellows, religious preachings given to Kṛṣṇa and Gautama (two Nāgarājās according to the Divyāvdāna and two saints according to the Avadāna-Kalpalatā), preaching of four noble truths to the mother of Maudgalyāyana etc. are some of the incidents which are precent in both the sources.

The story of Māndhātā :—

The story of Māndhātā is found in the Divyāvadāna as well as in the Avadāna-Kalpalatā. Māndhāta, born from the head of king Upoṣadha, was very generous. Once he banished 500 saints from his kingdom because they had burnt many birds who disturbed them in their daily yajñas, studies etc. For his good actions he went to heaven where he was offered half the kingdom. One day an idea 'why should I not be the sole ruler of this heaven ? why should I have this divided kingdom?' struck to his mind and for this selfish idea he was dethroned from heaven.

About the nomenclature of Māndhātā it is mentioned in the Divyāvadāna that at the birth of Māndhātā from the head of king Upoṣadha sixty-thousand wives of king Upoṣadha at once started to lactate and each one of them started saying to the child ('suckle me, suckle me' (मां धय, मां धय). These very words, after being repeated time and again, became Māndhātā and this became the name of the child. While in the Avadāna-Kalpalatā it is mentioned that when the queens (number is not mentioned) of king Upoṣadha saw the child, each one of them claimed 'This adorable baby will bear me as a mother

(मां धारयिष्यति शिशुः श्लाघ्योऽयं जननीपदे). These very words (मां धा) having been repeated again and again became Māndhāta and thus child was known as Māndhātā. Here we find that the difference is only of words and not of sense.

In the Divyāvadāna it is mentioned that when Māndhāta saw people sowing seeds, he wished 'May God bless my kingdom with the rain of different types of seeds' and his wish was fulfilled. Similarly, when he saw people producing cotton, spinning threads and weaving clothes, then he prayed "May God bless my kingdom with the rain of cotton, thread and cloth", and his wish was also fulfilled. When he saw his subjects were prosperous and satisfied, he wished 'May God rain gold upon my ladies chamber for full seven days' and this wish was also fulfilled. There is a detailed description[1] about these rains in the Divyāvadāna while the Avadāna Kalpalatā is silent about such happenings.

Again, in the Divyāvadāna,[2] a detailed description about his reign in other countries such as Pūrvavideha, Aparagodānīya, Uttarakuru and mount Sumeru is given. Whlle in the Avadāna-Kalpalatā[3] this description is brief.

Besides, a clash, between the gods and the demons in which the gods, with the help of Māndhātā, won, is also mentioned in the Divyāvadāna[4] but in the Avadāna-Kalpalatā, no such reference is found.

Lastly, in the Divyāvadāna, it is mentioned that after getting dethroned from the seat of heaven, king Māndhātā, while lying on his death-bed, advised the people, that the worldly desires should be condemned.[5] Because they ever remained unsatisfied.[6] In the Avadāna-Kalpalatā no such description is found.

---

1. *Divyāvadāna* PP-131-132
2. Ibid. PP-133-134
3. *Avadāna-Kalpalatā* 4th Pallava stanza 50
4. *Divyāvadāna* PP-137-138
5. Ibid P. 139/4 'कामो जुगुप्सितो'
6. Ibid P. 139/3

The Story of Dharmaruci :—

The story of a glutton Dharmaruci, who could not be satisfied by any amount of food but religious preachings, is found in the Divyāvadāna and the Avadāna-Kalpalatā. In both the sources the incident of attack on the ship and its survival and the stories of Dharmaruci's previous births i.e. of Sahasrayodhī, Sumati and a murderer, are given. Of course the description is more detailed in the Divyāvadāna. The story of Dharmaruci, is found in the Mahāvastu-Avadāna also. The instances of Sumati[1] (Sumati according to the Divyāvadāna, and Megha according to the Mahāvastu) and the murderer,[2] Dharmaruci's visit to the Lord, and the incident of attack on the ship, are found in both the sources. The name of the scholar (मारगवक:) is given Megha in the Mahāvastu while in the Divyāvadāna it is Sumati. In the Divyāvadanā it is mentioned that as he wanted to give a gift (दक्षिरगा) to the teacher after the completion of his studies, so he went to the capital of Dvīpāvatī, where he was offered many gifts and a beautiful girl. He accepted all the gifts except the girl because being a celibate he was not supposed to indulge in set. Rejected by him she went to a gardner and gave all her Jewellery to him. In return she used to take some blue flowers doily from the gardener and offered the same to the Lord. Once she saw ten dreams and in order to know their forebodings she went to the Lord with seven flowers in her hand to offer him. In her way she met Sumati, who demanded five flowers from her. She gave him the flowers and put a condition that he, at the time of offering those flowers, would wish her to be his wife in all the future lives.

In the Mahāvastu it is stated that when Megha entered the city of Dvīpāvatī, he found the city decorated. He enquired of a girl, named Prakṛti, about the cause of that decoration. She said, 'As Dīpankara Buddha is to come today in this city,

1. Basak. *Mahāvastu* PP. 287-303 *Divyāvadāna* PP. 142-156
2. Basak *Mahāvastu* PP. 304-305 *Divyāvadāna* PP-157-161

there is so much of decoration.' He wanted to have five flowers from her which she gave on the condition that he would marry her in all his future lives. The references of king Dīpa's Yajña and Prakṛti's dreams are absent in the Mahāvastu-Avadāna.

A somewhat similar story, bearing the title Dhammaruciyathera Apadāna, is recorded in the Apadāna literature also.[1] There it is stated that at the time of Dīpankara Buddha there lived a young man Megha, who entered the order and got ordained but later on fell in a bad company. He left the Buddha's order and murdered his mother. As a punishment for this deed he was sent to the Avīci hell. Later on he was born as a fish. Once it attacked the ship of some merchants. They pronounced the name of Buddha for help. The ship was saved and the fish died. He was then born into Śrāvasti and bore the name of Dhammaruci. Hearing the Buddha's sermon at Jetavana he got ordained as a monk.

The Story of Sangharakṣita :—

The story of Sangharakṣita is also found in the Divyāvadāna and the Avadāna-Kalpalatā. Here also both the sources relate to the same story with the only difference that in the Divyāvadāna three monastries are stated to be visited by Sangharakṣita while in the Avadāna-Kalpalatā only two are referred. The description of the first and the third monasteries is alike in both the sources, but that of the second is found only in the Divyāvadāna[2] and is missing in the Avadāna-Kalpalatā.[3] Like other legends this is also found in a shorter framework in the Avadāna-Kalpalatā while the verbose style of the Divyāvadāna makes it a bit bulky. The incidents of Sangharakṣita's birth, bringing up, voyage, encounter with the Nāgas, visit to different monasteries, preaching to one of the gods and the Buddha's explanation for the difference in forms of crea-

1. *Khuddaka-Nikāya* Vol. VII. 1959, P. 67
2. *Divyāvadāna* P. 206.
3. *Avadāna-Kalpalatā* P. 430

tures are given more detailed descriptions in the Divyāvadāna than in the Avadāna-Kalpalatā.

The Story of Cūḍāpakṣa :—

The account of a young man's becoming rich through the sale of a dead mouse is found in the Divyāvadāna[1] as well as in the Jātakas. Of course every minor detail of the story varies but the main episodes of the story viz. his picking up the dead mouse on overhearing the words of a Śreṣṭhī, making bargains by selling that mouse to a tavern for a cat and finally getting married with the beautiful daughter of the Śreṣṭhī, are the same in both the sources. Other incidents, concerned with the investment of his capital and his trade such as whether he first of all got grams or mollases, whether he sold that to a gardener or a wood-cutter, whether he established various shops before going for the sea-voyage or removed some of rotten branches and leaves from the king's pleasure garden and thus got money for ship-fare by selling a grass-bundle etc., of course, very. In the Divyāvadāna it comes under an Avadāna entitled Cūḍāpakṣāvadāna while in the Jātakas it bears the title Cullakasetthi Jātaka.[2]

The Story of the Miracles :—

The mention of the Lord showing miracles is met with, of course with different titles, in the Divyāvadāna and the Avadāna-Kalpalatā. In the Divyāvadāna it bears the title Prātihārya-Sūtra while in the Avadāna-Kalpalatā it is Prātihāryāvadāna. Bimbisāra's visit to the Lord after rejecting the six non-Buddhist teachers, who wanted to challenge the Lord by showing miracles, found in the Divyāvadāna, is non-existent in the Avadāna-Kalpalatā. The Lord, it is stated in the Divyāvadāna, wanted to know the place where the previous Buddha had shown miracles for the welfare of all the beings. After having been told about that place, he, accompanied by Ānand and fellow-monks, went to Śrāvastī. This incident is absent in the Avadāna-Kalpalatā. Again, when the six non-Buddhist heretics came to know about the Lord's having gone to Śrāvastī, also went there. They asked the king to arrange a contest

1. *Divyāvadāna* P. 437
2. *Jataka* No. 4

between them and the Lord for showing miracles. In the Avadāna-Kalpalatā it is stated that as they were not permitted by Bimbisāra, so they, in order to seek the help of some other king for getting their purpose served, went to Śrāvastī. One Raktākṣa, who was well-versed in showing miracles, is shown appealing on behalf of those six non-Buddhist teachers to various sources for assisting them on the day of competition. One of these, Subhadra, scoffed at them for having such a silly idea since even the disciples of the Lord were more skillful in the art of showing miracles. Such references are not found in the Avadāna-Kalpalatā.

When every preparation for competition was done, the Lord was sent for by Prasenajit. The Lord showed so many miracles from his place which were mischiviously claimed to have been shown by those non-Buddhist heretics. When the Lord entered the arena, one of the lay-devotees, named Luhasudata, came forward and offered his services for defeating those non-Buddhist heretics by showing super-miracles, but the Lord said, 'It is me and not you who is to be competed by them. So you go and have a seat among the spectators.' After him Mahāmaudgalāyana also offered his services for the same and was answered in the same way. Such references are absent in the Avadāna Kalplatā.

The miracles, shown by the Lord, also vary in both the sources. The Divyāvadāna mentions that the Lord, by his powers, showed so many miracles. He became unseen in his seat, reached the eastern sky, moved, stayed, sat and laid down there and showed multi-coloured rays coming out from his body. When Prasenajit asked the opponents to show similar miracles in competition, they said, "These are minor things which every one can do". Then the Lord, with the help of so many gods, showed other miracles also. Then again, when the opponents were invited to show similar miracles in their turn, each one of them put the responsibility upon the other among themselves and none of them dared to do the same. Then one of the Buddha's devotees, who was the chief of

army of the Yakṣas, started pouring water and even stones upon them. The opponents, attacked by those showers of stones, escaped somehow while all the other spectators came to the shelter of Lord. One of the opponents, named Pūrṇa, went to a pond, tied a sand-pitcher to his neck and drowned himself in the pond. In the Avadāna-Kalpalatā only a few lines are devoted in the description of the Lord's showing of miracles in which a few miracles such as enlightening the atmosphere by his power and making lotuses emerge from the earth etc. are described. It is also mentioned in the Avadāna-Kalpalatā that the opponents, after being defeated, saught refuge in the law of the Lord. Such references are not found in the Divyāvadāna.

The Story of Kāla :—

The incident of chopping of the arms and legs of Kāla by the king as a punishment and their restoration by Ānanda is found in both the sources with a slight variation. The Avadāna-Kalpalatā records that when Kāla's relatives requested various non-Buddhist heretics to cure the injuries of Kāla, they all left away silently while the Divyāvadāna states that one of them, Purṇa rejected their request saying, "As kāla is devoted to the Gautama so let Gautama come and cure him."

In the Divyāvadāna it is mentioned that the Lord sent Ānanda to cure him at his request but in the Avadāna-Kalpalatā no such reference of request and Lord's sending of Ānanda is found. Kāla's attaining the stage of Anāgāmi is also mentioned in the Divyāvadāna while it is absent in the Avadāna-Kalpalatā.

The Story af Jyotiṣka :—

The story of Jyotiṣka, with all the details, is found in the Divyāvadāna and the Avadāna-Kalpalatā. The incidents of the Lord's prophecy about his birth, its refutation by a Kṣapaṇka (non-Buddhist), his father's attempts for abortion, his birth, his bringing up by the king, his hostility towards Ajātaśatru, his ordination as a monk and ultimately the incident of his attaining Arhathood-all these details are found with slight varia-

tions in both the sources. In the Avadāna-Kalpalatā it is mentioned that when Subhadra (Jyotiṣka's father) did not succeed in his attempt of abortion by medicine then he took resort to forced pressings. Nothing else about this abortion is given in the Avadāna-Kalpalatā. In the Divyāvadāna the discription is more realistic. There it is mentioned that when he started pressing her left side of the womb, the foetus changed its place to the right side, and when he pressed the right side, it went to the left side. Thus he went on repeating the process on both sides, turn by turn. His wife, out of pain, started crying, hearing which the neighbours came out of their homes to inquire about the matter. He calmed them down by saying that it was her delivery time. Then he took her in a lonely corner of some forest and killed her.

An episode of two boys-one Brāhmaṇa boy, not devoted to the Lord and the other Kṣatriya boy, devoted to the Lord, their dialogue and going to the place where (Subhadra's) dead wife was to be cremated is an addition in the story of the Divyāvadāna which does not exist in the Avadāna-Kalpalatā.

Subhadra obtained his child from Bimbisāra—this simple expression is found in the Avadāna-Kalpalatā, while in the Divyāvadāna it is mentioned that pressed by his brothers-in-law, Subhadra went to Bimbisāra for getting Jyotiṣka back but the king answered, 'I will not give him to you because I did not take the same from you. I took him from the Lord so I will return the same to the Lord only.' Then Subhadra approached the Lord. The Lord knew that if Subhadra did not take his child he would die of vomitting hot blood. So he ordered the king through Ānanda to hand the child over to Subhadra. Thus the child was given to Subhadra.

A detailed reference to the pearl and the heavenly cloth of Jyotiṣka is found in the Divyāvadāna while in the Avadāna-Kalpalatā we find its description in only two stanzas—one for each—i.e. one for the pearl-utensil and one for the heavenly cloth.

In the Divyāvadāna[1] it is mentioned that Bimbisāra, attracted by the divinity of Jyotiṣka's cloth, himself asked for his invitation while in the Avadāna-Kalpalatā[2] no such reference of demanding invitation is found.

In the Divyāvadāna[3] a detailed description of Jyotiṣka's beautiful home is found while in the Avadāna-Kalpalatā[4] the writer takes leave by saying that it was studded with pearls (रत्नमयं).

Reference of Devadatta, who instigated Ajātaśatru for usurping the kingdom of Bimbisāra, is found in the Divyāvadāna[5] while in the Avadāna-Kalpalatā[6] no reference of Devadatta and his intrigue is found. Of course, word छद्मना which means 'By way of treachery' occurs in the Avadāna-Kalpalatā which suggests that some evil mind must have guided him.

In the Avadāna-Kalpalatā[7] it is mentioned that Jyotiṣka gave his house to Ajātaśarru and himself went to another house while in the Divyāvadāna[8] it is mentioned that he exchanged his house with the royal palace.

A long description of Jyotiṣka's non-attachment with worldly things is found in the Avadāna-kalpalatā but in the Divyāvadāna only a few lines sum up this description.

The Story of Supriya :—

The legend of Supriya and his voyage to Badaradvīpa is found in the Divyāvadāna and the Avadāna-Kalplatā. No doubt the main plot of the story is almost the same but some portion of the story varies in these two different sources. In the Avadāna-Kalpalatā it is placed under the heading of Bada-

1. *Divyāvadāna* P. 172/18
2. *Avadāna-Kalpalatā* Pallava 81 stanza 52.
3. *Divyāvadāna* PP. 172-173.
4. *Avadāna-Kalpalatā* 9th Pallava stanza-52.
5. *Divyāvadāna* P. 173/21
6. *Avadāna-Kalpalatā* 9th Pallava stanza-53
7. Ibid stanza 57
8. *Divyāvadāna* P. 173/27.

radvīpayātrāvadāna while in the Divyāvadāna it bears the title Supriyāvadāna.

Supriya, son of merchant Priyasena, was very generous. He wanted to satisfy all by his money, but as the money was limited and the number of beggars unlimited, he found himself incompetent for that purpose. He went to Ratnadvīpa to collect more and more money but while he was on his return journey his caravan was detained by some theives who wanted to commit theft upon that caravan. Supriya, knowing their intention, gave them six-times more than what they expected yet they were not satisfied. Then some god suggested him to go to the Badaradvīpa. He, after passing through so many hardships, succeeded in reaching there. He collected wealth from there, returned to his own country, satisfied all the needies and attained Brahmahood.[1]

In both the sources the story, no doubt, is quite the same. It differs a bit in some minor details. In the Divyāvadāna we find the name of the Yakśa as Nīloda while in the Avadāna-Kalpalatā it is given as Nīla. Again, in the Divyāvadāna the name of a red-eyed demon is given Tārākṣa while in the Avadāna-Kalpalatā, it is given as Raktākṣa, which certainly seems to be more appropriate. Still-more, in the Divyāvadāna it is stated that Magha, as he could not sit due to ill health, kept lying in the bed during his journey to the Badaradvīpa while in the Avadāna-Kalpalatā no reference about his posture is given.

The Story of Maitrakanyaka :—

The story of a son who offended his mother by disobeying her and upon whose head a hot iron-wheel started to revolve as a punishment for the deed, is also found in both the sources i.e. the Divyāvadāna and the Avadāna-Kalpalatā. The main theme of the story is the same in both the sources but it is found that in the Divyāvadāna the descriptions are more

---

1. *Divyāvadāna*-P.70/6 'महाब्रह्मा संवृत्ता'and *Avadāna-Kalpalatā* 4th Pallava stanza 192. 'परमं ब्रह्मभावं जगाम' ।

elaborate than in the Avadāna-Kalpalatā. Maitrakanyaka's father's efforts for having a son, his birth and, bringing up, his establishing various shops, his intention for a sea-voyage, his mother's pathetic pleadings for not going on a sea-voyage, his reaching to the city of Ramaṇaka, his enjoyment there with heavenly nymphs, his departure from there in spite of their persistent requestes for not resuming his journey towards south, his encounter with the man, who was undergoing the punishment which was to befall upon him, etc. are given very elaborate expression in the Divyāvadāna while in the Avadāna-Kalpalatā each one of these descriptions is concluded in just one or two stanzas.

Some minor factual variations also occur in these two sources, The name of Maitrakanyaka's father is given Maitra in the Avadāna-Kalpalatā while in the Divyāvadāna it is given as Mitra. His mother's name is given Vasundharā in the Avadāna-Kalpalatā while the Divyāvadāna is silent about it. It is stated in the Avadāna-Kalpalatā that Maitrakanyaka was given girlish name for fear of ill luck while in the Divyāvadāna no special reason for naming is given. The Divyāvadāna states that Maitrakanyaka made an enquiry about his paternal profession but in the Avadāna-Kalpalatā no mention of any such enquiry is made. Still more, in the Divyāvadāna Maitakanyaka is stated to have established three shops before starting for a sea-voyage but in the Avadana-Kalpalatā only selling of things is stated to be his sole profession and changing over from one shop to another is not mentioned.

Again, the Divyāvadāna records that jealous-minded neighbours used to instigate him to leave his present profession and to persue some other one and it was as a result of their instigations that he established and left three different shops and ultimately started on a sea-voyage, but in the Avadāna-Kalpalatā no such evil-minded instigations are given. Somehow he came to know about the profession of his family and became eager to follow the same. Only this much is mentioned in the Avadāna-Kalpalatā.

The study of these stories reveals that since the subject matter of these stories is dealt with at the hands of different authors at different times, so the details have changed to suit the levels of the comtemporary audiences The Avadāna kalpalatā is a later entry to the Avadāna literature. It is claimed to be written in the eleventh century A.D. In this work the author has tried not to give place to unnecessary and irrational details. This has resulted in its brevity. Also, since at that time Buddhism was on its decline in India, so it is a bit less sectarian in nature, in spite of the fact that the whole Avadāna literature was meant to propagate the morals of Buddhism and to prove it superior to others.

BIBLIOGRAPHY

A History of the term Hīnayānı and Mahāyāna and the Origin of Mahāyāna Buddhism; Kimura, Ryukan; University of Culcutta, 1927.

A History of Indian Literature Vol I; Dasgupta, S.N.; University of Calcutta, 1962.

A History of Sanskrit Literature; Keith, A.B.; Oxford University Press, 1961.

A History of Indian Literature Vol. II; Winternitz, Maurice., University of Calcutta 193?.

A manual of Buddhism; Hardy, R. Spence; Partridge and Oakey, 34, Patenoster Row, London. 1853.

A Short History of Sanskrit Literature; Aggarwal, Hans Raj; Munshi Ram Manohar Lal, Nai Saraka, Delhi. 1963.

A Study of Mahāvastu; Law, B.C.; Thacker, Spink and Co., Calcutta and Simla. 1930,

Abhidharma-koṣa; Sanskrityayana, Rahula; Kashi Vidyapith, Varanasi. 1958.

An Introduction to Mahāyāna Buddhism; Mc Govern William Montgomery; Sahitya Ratna-mala Karyalaya, Varanasi-2, 1968.

Ancient India; Majumdar, R.C.; Motilal Banrasidass, Delhi. 1968.

Ancient India; Gokhale, B.G.; Ed. 4 Bombay, Asia, 1959.

Ancient India Vol. I; Shah, Tribhuvandas, L.; Shashikant and Co., Baroda. First Edition.

Aśoka; Smith, Vincent A.; S. Chand and Co,, Delhi-Lucknow-Jullunder. 1957.

Aspects of Mahāyana Buddhism and its Relation to Hīnayāna; Dutt, Nalinaksa; Luzac and Co. London, 1930.

Avadāna-Kalpalatā Vols. I, II.; (ed.) Vaidya, P.L., The Mithila Institute of Post-Graduate Studies and Research, Darbhanga. 1959.

Avadāna-Śataka; (ed.) Speyer, J.S.; Monton and Co. S—Gravenhage; 1958.

Avadāna-Śataka; (ed.) Vaidya, P.L.; The Mithila Institute of Post-Graduate Studies and Research, Darbhanga. 1958.

अमरकोष;(e.d) Singha, Candradhari; Candrika Press, Darbhanga 1957.

ऐतरेय ब्राह्मण, द्वितीय भाग (सायणभाष्यसमेतम्); (ed.) आपटे, विनायक गणेश; आनन्दाश्रम मुद्रणालय, १९३१.

Buddha; Oldenberg, Hermann; Williams and Norgate, 14, Henrietta Street, London and also 20, South Frederick Street, Edinburgh 1882.

Buddhism; Copieston, R.S.; Longmans Grean and Co., London, 1892.

Buddhist Birth Stories; (Vol. I.) Davids, Rhys, London 1880.

Buddhism in its connection with Brahmanism and Hinduism and in it's contest to Christianity; Williams, Monier; John Murray, Albe mark Street, London.

Buddhist Essays and Review; Jayasundere, A.D.; The Maha Bodhi Society of Ceylon, Colombo. 1949.

Buddhist India; Davids, W. Rhys; T. Fisher Unwin London and G.P. Putam's Sons; New York, 1903.

Buddhist Legends; Part I; Burlingame; Harvard University Press Massachusetts, Cambridge, 1921.

बुद्ध और बौद्ध धर्म, शास्त्री, चतुरसेन; हिन्दी साहित्य मण्डल, बाजार सीताराम दिल्ली।

बृहद्वास्तुमाला; (सम्पा) द्विवेदी, राम निहोर, ३।४ रमाकान्त द्विवेदी, मीर घाट, वाराणसी, सं० २०१८।

बृहत्संहिता; (ed.) झा, अच्युतानन्द, चौखम्बा विद्याभवन, वाराणसी-१ विद्याभवन सीरीज-४१

बौद्धकालीन भारत, भट्ट जनार्दन; साहित्य रत्न-माला कार्यालय, काशी, सं० १९८२ वि०।

बौद्ध साहित्य की सांस्कृतिक झलक, चतुर्वेदी परशुराम; साहित्य भवन (प्राइवेट) लिमिटेड, इलाहाबाद, १९५८ ।

भावकुतूहल; (ed.) जीवनाथ; काशी संस्कृत पुस्तकालय, कचौड़ी गली, बनारस, १९३६ ।

Caraka-Saṁhitā Vol. II; Gupta, Kaviraja Atrideva Vidyalankar; Bhargava Pustakalaya, Banaras, वि० स० 2005.

Conception of Buddhist Nirvanā; Th. Sterherbatsky; Bharatiya Vidya Prakashan, Varanasi I.

Dīgha-Nikāya Vols. I, II; (ed;) Bhikkhu, Jagadish Kassapa, Pali Publication Board. 1958.

Divyāvadāna; (ed.) Vaidya, P.L.; The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, Darbhanga 1959.

दशकुमारचरित्; भट्टाचार्य, ताराचरण; संस्कृत सीरीज, वाराणसी-१, १९३५

Early Brahmanical System of Gotra and Pravara; Brough, John Cambridge University Press, 1953.

Early Buddhist Monachism; Dutt, Sukumar; Kegan Paul, Trench Truhner and Co. Ltd. London, and also E.P. Dutton and Col, New York. 1924.

Gaṇḍavyūha-Sūtra; (ed.) Vaidya, P.L.; The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, Darbhanga, 1960.

Gilgit Manuscripts. Vol. II; Dutt, Ṇ.; Srinagar-Kashmir, 1941.

Gilgit Manuscripts; Vol. III, Part 2; Dutt, Nalinaksha; Srinagar Kashmir, 1942.

Gleanings on the Social life from the Avadānas; Sastri Nilakantha; The Indian Research Institute, 170, Maniktala Street, Calcutta, 1945.

Hindu Polity Part I and II; Jayaswal, K.P.; The Bangalore Printing and Publishing Co., Ltd., Bangalore 1968.

Historical Geography of Ancient India; Law, B.C.; Societe Asiatique De Paris I, rue de seine, Paris VI France, 1954.

History and Literature of Buddhism; Davids, T.W. Rhys; Susil Gupta (India) Ltd. Calcutta-12. 1952.

India as described in Ear ly texts of Buddhism and Jainism; Law, B.C.; Luzac and Co,, 46, Great Russell Street, London, W.C, I., 1941.

Indian as known to Pāṇini; Agrawala, V.S.; Prithvi Kumar, Prithvi Prakashan, Varanasi-5. 1963.

India of Vedic Kalpa-Sūtras; Ram Gopal. National Publishing House, 96 Daryaganj, Delhi. 1959.

India under the Kuṣāṇas; Puri, B.N; Bharatiya Vidya Bhavan, Bombay-7. 1965.

Jātakamālā; (ed.) Vaidya, P.L.; The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, Darbhanga. 1959.

Kātyāyana Śrauta-Sūtra; (ed.) Sharma, Vidhyadhara; Chowkhamba Sanskrit Series Office, Banaras city, 1934.

Khuddaka-Nikāya, Vol. VII; Bhikkhu, J. Kashyap; Pali Publication Board, 1059.

किरातार्जुनीयम्; (ed.) पाण्डेय, आदित्यनारायण; चौखम्बा संस्कृत सीरीज आफिस, वाराणसी, १६६८ ।

कुमारसंभवम्; (ed.) तैलंग, कान्तानाथशास्त्री, चौखम्बा संस्कृत सीरीज आफिस वाराणसी-१, १६६३ ।

Lalita-Vistara; (ed.) Vaidya, P.L.; The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, Darbhanga. 1958.

Life in Ancient India; Jain, Jagdish Chandra; New Book Company, Ltd., Hornby Road, Bombay, 1947.

Life in North-eastern India in Pre-Mauryan times; Singha, Madan Mohan; Motilal Banarasidass, Delhi-Varanasi-Patna, 1967.

लीलावती; झा, श्रीलषणलाल; चौखम्बा विद्याभवन; वाराणसी-१, १६६१ ।

Mahābhārat Part I, II and IV; (ed.) Satvalekar, Damodar; Bharata Mudranalaya, Paradi, 1968.

Mahābhārat Part III; (ed.) Satvalekar, Damodar; Bharata Mudranalaya, Paradi, 1969.

Majjhima-Nikaya (in three parts); Bhikkhu, J. Kashyap; Pali Publication Board, Bihar, 1958.

Mahāvastu Vol. I; (ed.) Jones. J.J.; Luzac and Co. Ltd., 46, Great Russell Street, London, W.C I., 1949.

Mahāvastu Vol. II; (ed.) Jones, J.J.; Luzac and Co. Ltd., 46, Great Russell Street, London, W.C.I., 1952.

Mahāvastu Vol. I; (ed.)Basak, Radhagovinda; Sanskrit College, Calcutta, 1963.

Manusmṛti; Ram Narayana; Nirnaya Sagar, Bombay, 1946.

Mṛcchakaṭika (ed.) Tripathi, Ramasankar; Motilal Banarasidass, 1969.

Myth and Legend of Ancient Israel Vol. I; Angelo, S. Rappoport; The Greshen Publishing Co. Ltd., 66 Chandos Street, Covent Garden, London, 1928.

Naiṣadha-Kāvya, Part II; Sastri, Hargovinda; Chowkhamba Sanskrit Series Office, Varanasi-1, 1967.

Punjabi Short Stories-it's origin and development; Uppal, S.S.; Pushp Prakashan, J-11/26, Rajouri Gardens, New-Delhi-15 1966.

पातञ्जल महाभाष्य; झा, रुद्रधर; चौखम्बा संस्कृत सीरीज, बनारस-६, १९५४.

Raghuvanśa (Cantos XI to XIV); (ed.) Karmarkar, R.D.; The Aryabhushan Mudranalaya, 915/1, Shivaji Nagar, Poona-4, 1954.

Rāmāyaṇa; (ed.) पाण्डेय, रामतेज शास्त्री; पण्डित पुस्तकालय, काशी, 1951

Ratnamālāvadāna; (ed.) Takahata, K; The Toyo Bunko, Tokyo, 1954.

ऋग्वेद-संहिता; (ed.) सरस्वती दयानन्द, अजमेरीय वैदिक यन्त्रणालय, अजमेर, वि० स० 2010

Sanchi; Mitra, Debala; Archaeological Survey of India, New-Delhi, 1965.

Saravāstivāda Literature; Banerjee, A.C.; D. Banerjee, 1/5, Prem chand Boral Street, Calcutta-12. 1957.

Studies in Buddhism; Max Muller, F. etc.; Sushil Gupta (India) Ltd., Calcutta, 1953.

Suśruta-Saṁhitā (ed.) Gupta, Kaviraja Atrideva; Motilal Banarasidass, Post Box No. 75, Chowk Banaras, 1950.

Studies in the Geography of Ancient and Medieval India; Sarcar, D C; Motilal Banarasidass, Delhi-Patna-Varanasi, 1960

Studies in the Buddhist Culture of India: Joshi, Lalmani; Motilal Banarasidass, Delhi : Patna : Varanasi.

Studies in the Middle Way; Humphrey, Chirstmas; Luzac and Co., 40, Great Russelt Street, W.C.I. London, 1946.

System of Buddhist thought; Sogen Yamakami; University of Calcutta, 1912.

शिशुपालवध; शास्त्री हरगोविन्द; चौखम्बा विद्याभवन वाराणसी-१ 1961.

श्रीमद्वाल्मीकि रामायण, अयोध्याकाण्ड-३ उत्तरार्ध; चतुर्वेदी, द्वारकाप्रसाद, रामनारायणलाल, इलाहाबाद, 1927.

संस्कृत बौद्ध साहित्य में भारतीय जीवन; लाल, अंगने, कैलाश प्रकाशन, लखनऊ, 1968.

The Ancient Geography of India; Cunnigham, Alexander; Indological Book House, Post Box No. 98, D. 38/26, Hauz Katra, Varanasi, India. 1963.

The Buddhist conception of Spirits; Law, B.C.; Luzac and Co., London, 1936.

Tho Cambridge History of India Vol. I; Rapson, E.J.; S. Chand and Co., Delhi-New-Delhi-Julluner-Lucknow-Bombay-Calcutta-Madras, 1968.

The Geography of the Puranas; Ali, S.M.; People's Publishing House, New Delhi, 1966.

The History of Indian Literature; Weber, Albrecht; The Chowk hamba Sanskrit Series Office, Varanasi, 1961.

The History and Culture of Indian People Vol. II (The Age of Imperial Unity); Majumdar, R.C.; Bharatiya Vidya Bhavan.

The Life or Legend of Gaudama; The Right Reverned P. Bigandet; Kegan Paul, Trench, Trubner and Co. Ltd. Dryden House, Gerrard Street, W. London. 1911.

The Mythology of the Aryan Nations; The Rev. Sir George. W. Cox, Bart, M.A.; The Chowkhamba Sanskrit Series Vol. XXIII.

The Kathākoca; Tawney, C.H.; Royal Asiatic Society, London, 1895.

The Myth of the Birth of the Hero; Rank, Otto; Robert Brunner New York, 1952.

The Significance and Importance of Jātaka; De Gokuldas; Calcutta University, 1951.

Trailokya Prākāsha of Hemaprabha Suri; (ed.) Sharma, Ram Sarup; Kushala Astrological Research Institute, Model Town, Lahore, 1946.

The Aśokāvadāna; (ed), Mukhopadhyaya, Sujit Kumar; Sahitya Akademi, New Delhi, 1962.

The Anguttara-Nikāya I; (ed.) Morris, The Rev. Richard; Luzac and Co. Ltd. 46 Great Russell Street, London, W.C.I., 1961.

The Anguttara-Nikāya IV; (ed.) Hardy, E.; Luzac and Co. Ltd. 46, Great Russell Street. London, W.C.I., 1958.

The Bodhisattva Doctrine in Buddhist Sanskrit Literature; Har Dayal, Kegan Paul, Trench, Trubner and Co., Ltd. Broadway Houuse, Carter Lane, E.C. London, 1932.

The Divyāvadāna; (ed.) Cowell, E.B and Neil, R.A; Cambridge University Press, 1986.

The Jātaka Vol I; (ed) Fausboll, V.; Luza and Co., Ltd. 46 Great Russell Street, London, W.C.I. 1962.

The Jātaka Vols. II, III. IV, V; (ed.) Fausboll. V.; Luzac and Co, Ltd., 46, Great Russell Street, London, W.C.I. 1963.

The Jātaka Vol; VI; (ed.) Fausboll, V.; Luzac and Co. Ltd., London, W.C.I. 1964.

Vinaya-Vastu I, (ed.) Vaidya, P.L.; Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, Darbhanga 1967.

Vāmana-Purāṇa—a Study; Agrawala, V.S.; Prithivi Prakashan, Varanasi-5, 1964.

PERIODICALS

Annals—Bhandarkar Vol. 15-1934.

Indian Historical Quarterly Vol. IX No. I. March, 1933.

Journal of Royal Asiatic Society, 1917.

Journal of Royal Asiatic Society, London. 1904.

Proceedings and Transactions of the Third Oriental Conference, Madras. 1924.

Prof M. Hiriyanna Commemoration Volume; Mysore, 1952.

DICTIONARIES AND ENCYCLOPAEDIAS

A Sanskrit English Dictionary (Williams, M.A.)

Buddhist Hybrid Sanskrit Dictionary.

Encyclopaedia Britannica 2.

Encylopaedia of Religion and Ethics.

Encyclopaedia of World History (Shri Chandra Raja 1962).

Geographical Dictionary of Ancient and Medieval India (N.L. De).

Geographical Encyclopaedia of Ancient Medieval India Part I. A.D. (K.D Bajpai) 1967.

Pali Dictionary and Sanskrit Dictionary (M.W.)

The Student's Sanskrit-English Dictionary (V.S. Apte-1968)

The Student's English-Sanskrit Dictionary (V.S. Apte-1964)

INDEX

B

C